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☞ All communications, as well as letters of business, hould be addressed TO THE PUBLISHER.

We give below an article on Slavery from a correspondent whom we highly esteem and respect. We have taken the liberty to cut out a few passages which might be thought to trench upon party politics, and so involve us in the discussion of matters foreign to our habits and tastes. The article contains much sound advice, and suggests some important considerations; but to some of its remarks we feel bound to take exceptions.

1. We object to the remarks about conscience "as subtle" &c., believing that they have a tendency, unintentional we know on the part of the writer, to lessen the force of our moral convictions.

2. If the South have such powerful personal reasons for upholding slavery, it should lead us to hold to the strictest account every agent of ours, representative or senator, who by deserting our cause contributes to the strength of the slaveholder.

3. In respect to a bill for the recovery of fugitive slaves, the question *now* is not, whether we shall obey it when it becomes a law, but whether we shall allow ourselves through our agents in Congress to aid in passing so outrageous a bill as that which has been proposed by Mr. Mason of Virginia.

4. As to the wisdom of expressing our conviction of the sinfulness of passing a law like the above, we of course can judge only for ourselves. It is not wise to do anything against our religious convictions; or to be silent when the greatest of human rights are at stake, and when nothing but a correct public sentiment can prevent them from being sacrificed. We may not have pursued the wisest course, but we have done what we believed at the time to be best, and what we have seen no reason to repent of since.

With these remarks we very cheerfully give place to our correspondent, and hope that our readers will carefully weigh his words.

[For the Register.]

The question now absorbing all the time, and all the power of the Government of this Country is, the urgent demand on the part of the Slave States, that they shall not be prohibited from carrying their property into any of the territories belonging to the United States, to which they claim an equal right with the Free States, and that by the Constitution. Slaves are property, and those who possess them pay a tax on them as such for the support of the Government. And in their heated passions they threaten rebellion if an act of prohibition be passed. The Free States politically oppose the justice of this relation of taxation to the Government, and as Christians summon all the strength of argument against this relation of man to man, and if an act of prohibition be *not passed*, they also threaten rebellion. Such is the state of parties, and turning on this pivot such has been the whole course of debate and action during the present session of Congress.

Slaveholders ascribe to the negro two natures, one that of an affectionate, faithful servant, with a sense of moral accountability, and one a mere mass of operative machinery, a thing acting by agency, having no volition, and three of every five of these animals, having no volition or accountability, add one to the political power of him who moves them. We of the Free States, while we admit the Constitutional power under which this claim is made, assert the right to ride over all these obligations because they are in direct opposition to the law within us, which is far, far above all human laws. We believe that in the teachings of the Saviour of the world "the command to love our neighbor as ourselves," "to do to others as we would that others should do to us," is universal, confined to no climate or color. We are willing however to look at the mote in our own eye, as well as the beam in our brother's eye.

The influences of conscience are subtle and so modified by education and society, that on this subject, it is not surprising that individuals differ. The Abolitionist, for instance, denounces the Colonization Society as a mere trick of slaveholders to be rid of their freed men, while the Colonizationist believes in his inmost heart, that the intemperance of the Abolitionist has retarded the emancipation of the slave and riveted more firmly his chains, and that a colony of eight hundred miles on the Coast of Africa, is the means provided by the Almighty to prepare a home for the freed negroes, and to convert a band of menrobbers into a brotherhood of Christians. We regard the slaveholders, shutting out the light of instruction from their fellow-beings, created by the same Father, destined to the same tribunal of judgment, as *transgressors*, and feel that they must see with our eyes and hear with our ears. The slaveholders regard us as cruel in the extreme, because we do not *see with their eyes*, and because we perseveringly and violently urge sudden and immediate action on their institutions, innocently inherited by them and inwoven with all their daily action and duties—admitting that they might be gradually worn away by their own action, but under the influence of the excitement of others, they apprehend violence, as threatened in the Halls of debate, and that the whirlwind of revolution would cause the destruction of their homes and families, leave their plantations desolate and their States to become the possession of men of color, to take their places in the councils of the nation. Slaveholders look through the medium of their trained habits and the institutions of the society in which they were born. We of the Free States do the same. Men of Conscience, men of Prayer there are in both.

Members of Congress, Senators and Representatives are assembled, gathering in those Halls all the various feelings and passions, arguments and principles, from the extremes of each of these classes. The object of the Free States is not personal; they have nothing to gain, but the relief from what they believe to be a curse upon their country. The slaveholders have their all at stake, they feel their lives and fortunes identified with these institutions which can be dissolved only by their own action. There is therefore more concentrated effort and burning zeal where the whole interest of life is involved, than can be produced upon those whose only object is the desire of benefiting others and the performance of what they believe an imperious duty.

If the conscience of the free refuses obedience to the law requiring the restoration of a fugitive, they must take example from the Quaker; if they had rather suffer than offend, let them submit to the alternative, be it a fine, or imprisonment. This law is not more severe upon them, than our military laws upon the Quaker; indeed our laws for the support of a military system are as much against the conscience of thousands of our citizens, as the law to return a fugitive.

The people of every State have voluntarily ceded the law making power of the States United, to the Congress elected by themselves. It becomes necessary that these gentlemen, collected from every portion of the country for the very purpose of inter-communication, should lay aside all political balancing of power and all personal expectation of loss or gain, throw together their various and opposing opinions in order to deliberate, and if possible, even at the risk of each yielding something of what they deem abstract right, co-operate in the passage of the best law, which can be obtained, although to no one would it be the best, he could desire. These gentlemen should mount upon the wings of our National Eagle, and from a point high above the mists and vapors, generated by the keen encounter of argument, or the more disturbing influence of threat and denunciation, calmly examine the bearing and consequence of every proposition, looking down upon our stripes and stars, not to see where they can be divided *profitably*, but how they can be preserved in unity. All who have so long flourished under that flag must acknowledge, that none but those, who have the advantage of being present at this interchange of conflicting opinions, of watching the claims and concessions made by each for the good of the whole, can judge of the principle, policy or necessity, which may influence those who co-operate in the passage of an act, which will again give harmonious motion to the government.

Fifteen of the thirty-one States are slaveholding States. They alone have the power of making, modifying or repealing their own laws; they alone have the legal or moral responsibility of sustaining an institution founded in absolute, unequivocal wrong, and which no right of prescription can alter or make otherwise. The slaveholders are deeply sensitive to the bearing of any measures, which may lead to a servile war. The abolitionists of the Free States, though from very different influences, having no personal fear, but believing themselves compelled by high principles, are almost as sensitive to any measures having the most remote tendency to continue these institutions. They deem a compassionate feeling for the slaveholder, a "dereliction of principle," and immediately class this weakness as a decided pro-slavery tendency.

In the great question of the perpetuation of slavery or universal freedom, there is an overwhelming majority for emancipation—probably a thousand to one of the white population. In the modus operandi, there is scarcely a majority for any one proposed plan. The propositions vary from instant emancipation without any provision for the slaveholder, to the gradual abolishment by the advance of knowledge and the principle that, white labor being demonstrably the cheapest, it will as certainly prevail as water find its level.

Are the religious papers acting wisely, is it the dictate of true wisdom, when they do not profess or wish to be *political* advisers, to express themselves and enjoin upon others the sinfulness of permitting laws to pass, which, though in their opinion they may be adverse to the present interest of the slave, or the prospect of his future emancipation, in the opinion of those who pass them will advance both?

Let us hope, that the leaven of Christianity is now working, and will work, until it leaven the whole lump. The slaveholder will be imbued with its spirit, and communicate it to his slave—with true Christianity in both parties, the relation would cease. The slave-holder would acknowledge, that he had not done as he would be done by, when he had deprived a fellow being of his liberty, ruined at his pleasure all his domestic ties, and by the imposition of ignorance, blinded his eyes, that he might not see the way of his salvation; and the zealot of abolitionism, (not of political power) might perhaps acknowledge that his denunciation and sneer at all who did not pronounce his shibboleth, was unkind, and that the desire to accomplish the freedom of the slave was as earnest and self-denying in those whom he had scorned as among those with whom he had co-operated. TRUTH.

[For the Register.]

MORALISM AND CHRISTIANITY.

MORALISM AND CHRISTIANITY, or Man's Experience and Destiny. In three Lectures, by Henry James.

With the permission of Mr. James, we should like to substitute for the title of this book the words, Virtue made Easy,—or Virtue Exploded. The multitude who now look upon virtue as a difficult achievement, and one tasking all their energies, may drink at this fountain, and rise up refreshed by the discovery that they are no longer sinners, and that there remains to them only the comparatively easy task of battling with society. It is certainly more easy to denounce society than it is to love mercy and to walk humbly; therefore the doctrine will commend itself to a class of minds, not perhaps that which the writer most desired to address.

These Lectures seem written in good faith, and abound in passages which arrest the attention by their truth and force of statement; yet they are ingeniously made to form parts of a theory which we feel bound to protest against as false and inapplicable to the human race. Starting with the proposition that man is the image of God—not identical with Him—nor yet another being than God; that he, in consequence, is infinite, eternal "that God is the *all* of his life;" "in fact, that the substantial force or self-hood in every man is God;" it follows that all his relations with nature and society which conflict with the free course of this divine life are untrue, and are to be utterly rejected and condemned.

Not to dissent from this inference, we at once inquire, what, then, is the divine life upon earth which he is destined to live? The answer will surprise some simple souls.

It is the exhibition of an individuality "purely æsthetic." The divine man is he "who follows his function from taste, and not from necessity nor duty." He is "the Artist, the Man of genius, the Man of ideas." "He is positively good." For its frequent opposition to this development of individual character, society, as it now exists, is made the object of the most unsparing denunciation.

Let it give up, says Mr. James, its arrogant pretensions to interference, remove all its checks, call nothing crime, and let all instincts and tastes have the widest play, let every man be free to possess whatever he desires. Then the grand result must appear. Absolved from all necessity to consider his own wants or those of his neighbor, the divine man will step forth upon the stage, and exhibit a pure, noble and beneficent existence. Let him who really has convinced himself that this consequence must follow, struggle for the destruction of all present social institutions! It is his duty; but it is also the duty of a man who has a rational, but not fanatical faith in humanity, to oppose such a doctrine wherever he encounters it.

This faith would, indeed, be important, if true; as the newspapers say.

We will not pause to discuss the nature of God, and of man, nor of the connexion existing between them, It has generally been granted that man's individual capacity and power upon the earth are and must be limited. We can conceive of no Utopia which should annihilate these conditions of his existence. We can conceive of no provisions for the gratification of every passion and desire which should prevent the frequent interference of one man's wishes and desires with his neighbors'. Would a perfect equality of outward possessions, of all kinds, produce a perfect equality in the development of mind and heart! If not, then we have, at once, that which constitutes the greatest inequality among men, at present known. Is selfishness only the child of want, misery and deprivation—or, in the minds of the prosperous, existing only from a sense of contrast?

We are almost tempted to take refuge from this too great adoration of humanity in the old doctrine of depravity. We do not think that Mr. James accounts to us better than all other theologians have done for the existence of evil. His method is a brief one. He says that it does not exist!—and that, in his new Christianity with amendments by Charles Fourier, or as he would name it, Christianity exalted to scientific perfection, this foolish blundering world might rid itself of even the semblance of evil.

But the Christianity which Jesus taught does not overlook, for a moment, the fact of man's liability to sin, under all circumstances; and, if it teaches anything, teaches the necessity, in this world, of self-denial and self-sacrifice. It teaches that the noblest and most beautiful developement of human nature occurs under that very law of self-sacrifice—and could not occur, spontaneously or otherwise, if there were nothing left to sacrifice. That social law, or the average expression of the will of a great many imperfect natures, is, of necessity, imperfect, and in need of constant reform, we cannot deny; but we do not see that the regenerating waters are to be found by its total overthrow.

At any rate *our* new system, when we invent one, shall not be founded upon a faith which leaves out of sight all the more earthly elements of man's nature, and contends that they have no existence, independent of the oppression of society. What is evil in social law is the direct product of these very earthly elements,—for it is true,—as Mr. James says it should be,—that man makes society, and not society man.

UNIVERSITY EDUCATION.

We are sorry that we can give only extracts from Dr. Wayland's eminently wise and able report on this important subject, which ought to interest all classes of society. After a short historical sketch of our colleges, Pres. Wayland says:

The course of study was, as we have said, limited to the branches of knowledge taught in the English colleges. But, with the present century, a new era dawned upon the world. A host of new sciences arose, all holding important relations to the progress of civilization. Here was a whole people in an entirely novel position. Almost the whole nation was able to read. Mind had been quickened to intense energy by the events of the Revolution. The spirit of self-reliance had gained strength by the result of that contest. A country rich in every form of capability, had just come into their possession. Its wealth was inexhaustible, and its adaptation to the production of most of the great staples of commerce unsurpassed. All that was needed, in order to develope its resources, was well directed labor. But labor can only be skilfully directed by science; and the sciences now coming into notice were precisely those, which the condition of such a country rendered indispensable to success.

That such a people could be satisfied with the teaching of Greek, Latin, and the elements of Mathematics, was plainly impossible. Lands were to be surveyed, roads to be constructed, ships to be built and navigated, soils of every kind, and under every variety of climate, were to be cultivated, manufactures were to be established, which must soon come into competition with those of more advanced nations, and, in a word, all the means which science has provided to aid the progress of civilization, must be employed. If it be not so, they do great injustice to themselves in all their conversation on the subject. But do not the facts prove that the case is not overstated? We have now in the United States, according to the American Almanac of the present year, one hundred and twenty colleges pursuing in general this course.—All teach Greek and Latin, but where are our classical scholars! All teach mathematics, but where are our mathematicians?—We might ask the same questions concerning the other sciences taught among us. There has existed for the last twenty years a great demand for civil engineers. Has this demand been supplied from our colleges? We presume the single academy at West Point, graduating annually a smaller number than many of our colleges, has done more towards the construction of railroads than all our one hundred and twenty colleges united.

A SERIOUS THOUGHT.—"Why are you so melancholy?" said the Duke of Marlborough to a soldier, after the battle of Blenheim. "I am thinking," replied the man, "how much blood I have shed for sixpence."

on which success depends in the various departments of active life, must be communicated to students in our higher seminaries of learning. Here two courses presented themselves to the directors of these institutions. In the first place, they might have said, the studies which we now teach, occupy the whole time allotted to a collegiate education. It is barely sufficient to accomplish the work now actually before us. We will introduce as many other departments of learning as the public may demand, and we will teach them well, but this work cannot be done in four years. You must therefore either extend the time of an education, or you must leave each student to select those studies which he shall choose, our only responsibility being to teach well whatever we teach at all. Or, on the other hand, they might have said, the time of education is fixed at four years. This is the period allotted to a preparation for the learned professions. Some degree of knowledge of these sciences is required of every liberally educated man. We will from time to time, introduce every new branch of science into this period of study, by curtailing every other that may have been previously taught, thus increasing the number, and teaching every one less perfectly.

The latter was the course adopted to a greater or less extent by all the colleges in this country. It seems to have been taken for granted, that our colleges were designed exclusively for professional men; that they must teach all that professional men might wish to know; and that all this must be taught in four years; and in accordance with this idea, the former system was modified. The time of study was not extended, but science after science was added to the course, as fast as the pressure from without seemed to require it. The extent to which this system has been carried among us, may be seen by observing the annual catalogue of any of our colleges. In the oldest and most celebrated college of New England, the course of study pursued by the undergraduate embraces the following branches of learning, to wit: Latin, Greek, Mathematics, comprehending Geometry and Algebra, Plane and Spherical Trigonometry, and Analytical Geometry, Ancient and Modern History, Natural History, Chemistry, Rhetoric, French, Psychology, Ethics, Physics, Logic, Botany, Political Economy, the Evidences of Religion, Constitution of the United States, Mineralogy, Geology, and German or Spanish or an equivalent, together with essays to be written in several of these departments, and instruction in Elocution.

There are in the whole four years, one hundred and sixty weeks of study. Suppose that the student pursues twenty of these branches of learning, this will allow eight weeks to each. Seven eighths of the first year, and one half of the second, are devoted to Latin, Greek, and Mathematics. If we subtract this amount, fifty-five weeks from one hundred and sixty, it leaves one hundred and five weeks to be devoted to the remainder. This will give us six weeks and a fraction to each of the other studies. But this is not all. In order to introduce so many sciences into the period of four years, the student is frequently obliged to carry on five or six at the same time; some occupying him three times, others twice, and others once in a week. In this manner all continuity of thought is interrupted, and literary enthusiasm rendered almost impossible. Such has, to a greater or less degree, been the course pursued by all our colleges. The greater the number of studies prescribed in the curriculum, the more generous is believed to be the education imparted. When a college is not able to exhibit so extensive a course of instruction, it is considered as a misfortune which nothing can palliate but its pecuniary inability to relieve it.

Nor, in this case, were either the community or the colleges justly liable to censure. The fact is, the community, from imperfect knowledge of the subject, required an impossibility. The colleges, feeling their dependence on the public for support, undertook to perform the impossibility. Besides, these changes were not made all at once. But the movement once commenced, it could not be arrested until it had arrived at its present result. It is true, as has been before stated, the colleges might have attempted to carry out the views of the public in another way. Here, however, they must have encountered the common prejudice in favor of a four years' course, and of the universality of degrees. They doubtless acted in obedience to the indications then present. Allowing them, however, all that can be claimed for honesty of intention, the fact is, that we have now arrived at the result of their decision.

And what is this result! Can the work that is marked out in the course of studies in any of our colleges be performed in four years? Is there any proportion between the labor to be done, and the time in which it is to be accomplished? We have stated the time that is given on an average to each of some twenty sciences, in the foremost college in New England. Can any one believe that such knowledge of either of them can be acquired in this time, as shall advance the progress of learning, or discipline the mind of the student? The course of study, as we have remarked, in the English Universities, is extremely limited; the students enter the university from the best of grammar schools, and yet those who are candidates for honors are obliged to study industriously, and frequently intensely. If this is, therefore, a fair measure of what a student can do, what must be the result, if three or four times the amount of labor be imposed upon him?

It must be evident that he cannot do it well. In such a case, if he study thoroughly, he will be able to advance in no one science beyond the merest rudiments; or else, if he desire to go over the whole science, he cannot possibly acquire any thing more than the most general and abstract principles learned as a matter of rote, mere barren and isolated formulæ, of which he cannot see the relations, and which are never associated with any actual result. It seems to us evident, that the effect of this mode of instruction must be unfortunate on the mind of both student and instructor. The student never carrying forward his knowledge to its results, but being ever fagging at elements, loses all enthusiasm in the pursuit of science. He works wearily. He studies not from the love of study but to accomplish a task. He can read nothing but his text-books, and he turns mechanically from one to the other. His own powers, except those of acquisition, can have no play. He learns to cram for a recitation or for an examination; and when this last is over, his work is done, and he is willing to forget all that he has studied. It gave him no pleasure, it had yielded him no fruit, and he gladly dismisses it all from his thoughts forever. We fear that there is a large portion of the graduates of all our colleges, to whom these remarks may with truth be applied. If it be not so, they do great injustice to themselves in all their conversation on the subject. But do not the facts prove that the case is not overstated? We have now in the United States, according to the American Almanac of the present year, one hundred and twenty colleges pursuing in general this course.—All teach Greek and Latin, but where are our classical scholars! All teach mathematics, but where are our mathematicians?—We might ask the same questions concerning the other sciences taught among us. There has existed for the last twenty years a great demand for civil engineers. Has this demand been supplied from our colleges? We presume the single academy at West Point, graduating annually a smaller number than many of our colleges, has done more towards the construction of railroads than all our one hundred and twenty colleges united.

THE ORGANIST.

[Suggested by a German Ballad.]

BY C. B. FAIRBANKS.

In the cathedral's solemn shade,
From early matin-song to vesper,
Where faithful Christians round him prayed,
Sat, music-thra'led, the pious Hesper,
Pouring upon the listening air,
His deep, melodious calls to prayer.

Shunning all worldly toil and strife,
His soul by no ambition shaken,
To art he sacrificed a life
Pure as the strains he loved to waken,—
In which, by no foul passion crost,
His spirit revelled sweetly lost.

He yielded to their mild control,
And heavenly harps were ever breathing
Faith's blest cadenzas in his soul;—
Whilst daily there was slowly wreathing,
By spiritual hands unseen,
Life's crown upon his brow serene.

His dwelling was a narrow room,
By the cathedral's towers o'ershaded,—
And by a calm, monastic gloom,
Grateful to world-sick souls, pervaded:
And there, from earth's distractions free,
He lived in saintly purity.

There often sat he rapt in thought,
His soul for holier mansions longing,
With beatific raptures fraught,—
And bless-ed angels round him thronging;—
His eyes bedewed with joyful tears,
While Heaven's seraphic choir he hears.

As the mute groves of Academe
Still teach the wisdom of the sages,
So the old church his every dream
Peopled with tones of former ages,—
Re-echoing through its arches vast
The *Miserere*s of the past.

He recked not studied rules of art;—
Music, spontaneously flowing
From the deep well-springs of a heart
With holy fervor ever glowing,
Made, mid earth's care, and grief, and crime,
His life a symphony sublime.

Boston, Easter Even, 1850.

FUGITIVE SLAVES.

[From Mr. Chase's Speech in the U. S. Senate.]

I have said, Mr. President, that the several clauses providing for the extradition of fugitives from justice, and fugitives from service, and for the security in all the States of the rights of the citizens of each State, are in the nature of treaty stipulations, to be carried into effect by the appropriate action of the State Governments. What that action should be, it is for the State Governments to determine. It is for them to ascertain the true import of the terms of the compact, and to provide for its execution by such legislation as will guard equally the just rights of all parties. But, sir, those States who claim the performance of the compact from their sister States must see to it that they perform it themselves. A State which imprisons, without pretence of crime, the citizens of another State, cannot demand, with a good grace, the surrender of fugitives.

But, sir, if it be granted that Congress has the power to legislate, are we bound to exercise it? We have power, without question, to enact a bankrupt law, but no one proposes such a law; and, if proposed, no one would feel obliged to vote for it, simply because we have power to enact it. We have power to declare war, but to declare war without just cause, would be, not a a duty, but a crime. The power to provide by law for the extradition of fugitives is not conferred by any express grant. We have it, if we have it at all, as an implied power; and the implication which gives it to us is, to say the least, remote and doubtful. We are not bound to exercise it. We are bound, indeed, not to exercise it, unless with great caution, and with careful regard, not merely to the alleged right sought to be secured, but to every other right which may be affected by it. Were the power as clear as the power to coin money or regulate commerce, still it should not be exercised to the prejudice of any right which the Constitution guaranties. We are not prepared, I hope, and I trust we never shall be prepared, to give the sanction of the American Senate to the bill and the amendments now upon our table—a bill which authorizes and requires the appointment of two hundred and sixty-one commissioners, and an indefinite number of other officers, to catch runaway slaves in the State of Ohio; which punishes humanity as a crime; which authorizes seizure without process, trial without a jury, and consignment to slavery beyond the limits of the State without opportunity of defence, and upon *ex parte* testimony. Certainly no such bill can receive my vote.

PASSAGES IN THE LIFE OF A CHRISTIAN.

"Child of earth, why art thou wandering from God? Is thy victory won that thou hast thrown off thine armor, and hast set down in an enemy's country to rest? Strange conduct this for one pledged to resist unto death."

"Ah, thou still small voice, art thou, too, here? I have come to this place to hide me from the sight of men. Seest thou the steep and barren rocks that surround this stagnant pool? Desolate and gloomy as is this scene, it is not so lonely as my heart; so forlorn and forsaken am I, that God himself seemeth not to be here. In truth, it is from him that I would hide myself."

"Hast thou, then, ceased to love Jesus? Art thou weary of his sevice? Desirest thou to return to the world from which he took thee?"

"Nay, I would not return to the world, though I am often yielding to its temptations. I would follow Jesus, but I stumble at every step. So often and so shamefully have I fallen, that I fear even to pray for strength, or to look upon Christ's children."

"Pride is struggling within thee, thou child of earth. Purposing to walk forward in thine own strength, thou hast stumbled. Were thy heart humble, thou wouldst be sorrowful on account of thy sin; now, thou art angry because thou hast fallen short of thine own expectations. Repent of thy sin. Rise, and praying for Christ's help, go thou forward in his strength."

"I have stumbled so often, I have fallen so shamefully, that I fear even to raise my eyes to heaven. I have so often resolved that I would walk more circumspectly, that shame and fear now overwhelm me."

"'Satan has obtained an advantage over thee,' said the still small voice. Sorrowful thou shouldst be, but not surprised; it is what one who knew thy heart expected. Remember that thy Lord knew all this when he first chose thee for his child. Examine what led to this sin, that thou mayest gain strength from thy present weakness, a hope from thy despair. It is the high prerogative of God's children, that all things work together for their good. Not sin itself can thwart his purposes; all, all shall minister to thy sanctification.'"

"'If the Lord doth draw my feet out of this horrible pit,' said the Christian, 'if he doth establish my going, and put a new song in my mouth, I will walk softly all the days of my life. I will withdraw from the society of men, and pass my time in solitude.'"

"'Not so,' said the still small voice, 'that would be flying from temptation, not overcoming it. Jesus hath appointed thee thy lot in this world, and here thy duties are to be performed. Thou must mingle with men, and sustain thy character as a Christian. Thy speech must be always with grace, seasoned with salt.'"

"'It is in this precise thing that I always fail,' said the Christian. 'Many times have I risen from prayer, and with a heart filled with the love of Jesus, entered society. Yet before one hour hath passed, I have spoken either folly or sin; grieved God's Holy Spirit, and brought darkness on my own soul. Others may be able to resist this temptation, but I am not. For me, there is but one way, and that is, to hide myself from the face of man.'"

"'Canst thou in this way show thyself a light to the world? Wilt thou, by such a course, cause the light that is in thee to preserve the world! Jesus hath appointed thee thy task. Be thou humble and obedient to his will. If what thou sayest is true, it only showeth how lamentably thou hast fallen short of thy duty. Of the abundance of the heart the mouth speaketh. If thy heart be in heaven, thy words shall be of heavenly things."

"'Alas!' said the Christian, 'temptations do beset me on every side. If my thoughts are on Jesus, my lips recoil from speaking his name, lest I should make myself singular. Of my own struggles I fear to speak, lest others should weary of hearing them. I fear to call myself the follower of Jesus, lest my own life condemn me. Willingly could I abide in the desert, for here I could be at peace with my own heart and my God.'"

"'That is by no means certain. Thy heart will never be at peace till every thought is made obedient to the law of Christ. Till that hour, it will be as the troubled sea, casting up mire and dirt. If thou betray Christ in the social circle, rest assured Satan will not leave thee unmolested in the desert. Vain desires will haunt thee in the secret place. Aye, unless thy heart be sanctified, not heaven itself will be holy to thee. Strive, then, for thy sanctification. If thy heart be right with God, affliction cannot torment thee; if it be not, neither heaven nor earth can make thee happy. Thou hast a subtle and ever-watchful enemy; one who knowest thy heart better than thou dost, for he has been six thousand years engaged in the study of human nature. When watchful, he will tempt thee to pride; when he has drawn thee into sin, he will persuade thee to despair. He will fill thee with shame, and will tell thee that the God who found thee in thy sin, called thee to be his servant, and put his Spirit within thee, is altogether such an one as thyself; fickle, and forgetful of his promises. No sin can so dishonor God and wrong thine own soul, as the yielding to this temptation. It is an absurdity which would not be believed except by a heart blinded by sin. For, did not God first choose thee when thou wast dead in sins? Canst thou ever be more loathsome in his sight than thou wast then? Had he chosen thee for thine own merits, then might he forsake thee for thine unworthiness. Behold thine own nothingness, and in it see the assurance of thy safety.

[Watchman and Reflector.

"THE SPIRITS OF JUST MEN MADE PERFECT."

How joyful must that change be, by which the soul passes at once from the doubting, struggling, warring state into a condition of perfect rest and peace! The Scriptures teach us to associate this great change in the Christian state with the event of death. The power and dominion of sin over the soul, are indeed broken in the day of its union to Christ. Then commences that warfare against sin, which forms the great characteristic feature of the Christian life on earth. But the day of deliverance never comes, till death releases the soul from its earthly house, and it is clothed upon by that house which is from heaven. During all the days of this earthly pilgrimage, "the earnest expectation of the creature waiteth for the manifestation of the sons of God." "Ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Holiness is indeed already planted in the soul of the believer, and like a tender germ it is struggling through its earthly covering, to find its way to the sunlight and the clear air of heaven, where it may expand and grow in immortal beauty and vigor.

When the Christian dies, his period of sinning is at an end. By that wonderful change which then takes place in the condition of the soul—by the new scenes and circumstanses into which it is introduced—and by those mysterious influences unknown to us which God can exert upon it, it will then be confirmed in holiness. Its complete deliverance from sin will then be secured. And what an event is this! How little realized, how much to be longed for! Then the soul passes from the noise and discord of earth, into the harmonies of heaven. Then all its thoughts are clear as the morning, and the pervading influence of love rests like a charm upon the spirit. The storm of passion in which it has so long been involved dies away, and the serene days come on. Hope begins another childhood, no longer to be disappointed and blasted. Then there is no weariness of the present; no restless desire that time should hasten on and bring the future, mingled with unavailing regrets for the time already past. This perfection of holiness death alone can procure for the Christian. Why then should he fear to die? Why should he not rather cast a "wishful eye" to those fair and radiant fields of existence, into which, through the rich grace of Christ, he hopes to enter! Why should he not ever be ready to say with the apostle, "For me to live is, Christ, and to die is gain?"—[Congregationalist.

TRUST IN GOD.

FROM THE FRENCH.

There were two neighbors, who had each a wife and several little children, and their wages as common laborers were their only support:—One of these men was fretful and disquieted, saying:

"If I die, or even if I fall sick, what will become of my family?"

This thought never left him, but gnawed his heart, as a worm the fruit in which it is hidden. Now, although the same thought was presented to the mind of the other father yet he was not fretted by it, for he said;

"God, who knows all his creatures, and watches over them, will also watch over me and my family."

Thus he lived tranquil, while the other neither tasted repose nor joy.

One day, as the latter was labouring in the field, sad and downcast because of his fears, he saw some birds go in and out of a plantation. Having approached, he found two nests placed side by side, and in each several young ones, newly hatched and still unfledged. When he returned to his work he frequently looked at these birds, as they went out and returned carrying nourishment to their young broods. But behold! at the moment when one of the mothers is returning with her bill full, a vulture seizes her, carries her off, and the poor mother, vainly struggling within his grasp, utters a piercing cry.

At this sight, the man who was working felt his soul more troubled than before; for, he thought the death of the mother was the death of the young.

"Mine have only me—no other! What will become of them if I fail them!"

All the day he was gloomy and sad, and at night he slept not. On the morrow, as he returned to the field, he said:

"I should like to see the little ones of that poor mother. Several, without doubt, have already perished."

He set off towards the plantation, and looking into the nests he saw the young ones alive and well; not one seemed to have suffered. Astonished at this, he hid himself in order to see the cause. After a while he heard a light cry, and perceived the other mother bringing back in haste the food she had gathered, which she distributed without distinction among all the young ones. There was some for each, and the orphans were not abandoned in their misery.

In the evening, the father who had distrusted Providence, related to the other father what he had seen, who observed,

"Why fret yourself? God never abandons his children: his love has some secrets which we do not know. Let us believe, hope, love, labor, and pursue our course in peace; if I die before you, you shall be a father to my children, and if you die before me, I will be a father to yours; and if we both die before they are of an age to provide for themselves, they will have for a parent, "Our Father who is in heaven."

THE BIBLE AND SOCIAL ORDER. The British Banner quotes for the special benefit of certain speculative reformers in England, the following from Dwight's Travels. The picture is still a truthful one; may it remain so to the world's end.

In the New England townships, almost every man, woman, and child, has the use, at least, of a Bible, and the great body of them read this sacred volume more, I believe than all other books. Every child is carried to the church from the cradle, nor leaves the church but for the grave. Near a thousand youth, natives of New England, are always in the colleges erected there. In almost every village, are found literary men and social libraries.

The morality of these people may be fairly estimated from the following facts. There have been fewer capital crimes committed in New England since its settlement, than in any other country on the globe (Scotland, perhaps, excepted,) in proportion to the number of its inhabitants. Half or two-thirds of these inhabitants sleep at the present time without barring or locking their doors. Not more than five duels have been fought here since the landing of the Plymouth colony. During the revolutionary war, although party spirit rose to the highest pitch, and although New England contained at that time about one million of people, but one man suffered death by the hand of violence, and one more by the decision of a Court of Justice.

There is not a spot on the globe where so little is done to govern the inhabitants; nor a spot where the inhabitants are so well governed; or perhaps, in more appropriate terms, where the state of society is so peaceable, orderly, and happy.

Nor do I believe that such a subject is even thought of by one person in fifty thousand, so often as once in twelve months, I believe I might say with truth, so much as once during life. On a country, more peaceful and quiet, it is presumed, the sun never shone.

BE POLITE.

There is but little politeness about some men; are you of that sort? A really polite individual will always avoid giving unnecessary pain. He will not do an act that will injure the feelings of another in the presence of company. On the contrary, he will try to make him as pleasant as possible in strange places, and if he commits an error, makes a false step, or does anything to excite the laughter of others, the polite man turns the attention in a different channel and makes the person feel at home again. You will always notice the regard had for a polite man. At church, in public assemblies of any kind, on board a steamboat, or in a stage coach, he is respected and his company is sought. The unprotected, as by instinct, seek shelter by his side. And yet, how very few are polite. Every day the low bred and the vulgar insult their neighbors. In our daily walks how sadly deficient of this rare quality do we find mankind. Without a large share of politeness a person cannot become respected and beloved. It is necessary to the discharge of a pastor's office. It is equally so in the editorial duties. A polite editor will give no offence to his unlettered correspondents. He will not quote his crude remarks, to bring into contempt. He will not take advantage of his power to abuse and slander his neighbors All will be treated civilly and kindly by him. Politeness is a rare virtue. Would to God it were better cultivated in the coarse and rasp-like natures of multitudes we could name.

[Olive Branch.

PRAYER THE STRENGTH OF THE SOUL.—The celebrated Haydn was in company with some distinguished persons. The conversation turned on the best means of restoring their mental energies when exhausted with long and difficult studies. One said he had recourse, in such cases, to a bottle of wine; another that he went in company. Haydn being asked what he would do, or did do, said he retired to his closet and engaged in prayer—that nothing exerted on his mind a more happy and efficacious influence than prayer. There is much truth in this remark. God is the strength of his people. Luther used to say, to pray well was to study well. The celebrated Elliot left us, as the result of his laborious and useful life, the striking sentiment "praying and pains-taking were able to accomplish all things." I doubt not that a first and leading defect of many, very many Christians, lies in their not praying as they ought; they are weak, and this defect weakens their faith and their acting.

REPENTANCE. A good husband will repair his house while the weather is fair, not put it off till winter; a careful pilot will take advantage of wind and tide, and so put out to sea, not stay till a storm arise. The traveller will take his time in his journey, and mind his pace when the night comes on, lest darkness overtake him; the smith will strike while the iron is hot, lest it grow cool, and so he lose his labor; so we ought to make every day the day of our repentance; to make use of the present time, that when we come to die, we may have nothing to do but to die, for there will be a time when there will be no place for repentance; when time will be no more; when the door will be shut, when there will be no entrance at all. [Spencer.

Bestow thy youth so that thou mayest have comfort to remember it, when it hath forsaken thee, and not sigh and grieve at the account thereof. Whilst thou art young thou wilt think it will never have an end; but behold the longest day hath its evening and that thou shalt enjoy it but once, that it never returns again; use it therefore as the spring time, which soon departeth, and wherein thou oughtest to plant and sow all provvisions for a long and happy life. [Sir Walter Raleigh to his Son.

THE SOCIAL-PRAYER MEETING.

Every Pastor knows, and every experienced Christian, that there is no other auxiliary to the public preaching of the Gospel so important and so effective as the social prayer-meeting. It gives room for the social affections and sensibilities to act with freedom for the impression of the truth, and the developement and culture of the Christian character. It brings together, if rightly conducted, minds various and yet harmonious—various in constitutional peculiarities, in habits and modes of thought, in phases of opinion, yet harmonious in spirit, and in the essentials of belief—to act with quickening energy upon each other. It brings together hearts, whose special experiences and spiritual states may be widely different, yet whose purpose and faith, whose joy and grief are radically the same, to warm and comfort and instruct each other. And if it be free, familiar, hearty, out-spoken, the result of it can hardly fail to be an augmentation of love, of hope, of knowledge and of resolution, among those present. The hearts which speak their feeling will be fresher and better for having spoken it. The hearts that hear them will be surprised and instructed at the intimate correspondences between their own states and those which answer to them

in others; their memories and thoughts will be greatly quickened, the reality of their experiences will become more apparent, and the consciousness of sympathy—which is one of the sweetest knowledges a Christian heart can ever have,—will pervade and rejoice them. The piety of a church, its efficiency in right action, its zeal for the truth and its clear view of it, its joyfulness, and unity and mutual affections, depend more on the social prayer-meeting than on almost any other part of the system of agencies in operation within it. And if this be well and socially conducted, all will be well. It will at once illustrate and produce the proper feeling.

But it must be *well* conducted, else it will fail altogether of its effect. And in this right conduct of the meeting is implied something more than that the presiding member order it with sobriety and decency, and that they who speak and pray do it grammatically and without stammering. It is implied that they who go to the meeting go with the desire of finding it a place of spiritual profit, and with the intention of making it such, to others as to themselves. It is implied that all the feelings expressed be expressed with kindness, and frankness, and a desire to express or to awaken sympathy; that that be spoken which is *inmost* in the soul; that nothing be said for show, for effect, for the gratification of vanity. It is implied that each one come to the meeting imbued with a sense of the religiousness of the place, and of the presence of Christ in it; and that all that is said or transacted in it be done or spoken with reverence and humility, and yet with faith. The prayer-meeting is of all others the place for a man to come to from off his bended knees, from over the pages of Scripture devoutly studied. He should not rush to it thoughtlessly, heedlessly, with the dust and tumult of the world still covering his soul. Each Christian must come to it as to a place sacred to prayer, to meditation, to communion with Christ, if he would find it a Bethel. [Independent.

CHRISTIANITY. All who have been great and good without Christianity, would have been much greater and better with it. If there be, amongst the sons of men, a single exception to this maxim, the divine Socrates may be allowed to put in the strongest claim. It was his high ambition to deserve by deeds, not by creeds, an unrevealed heaven; and by works, not by faith, to enter an unpromised land.

CHRISTIAN REGISTER.

Boston, Saturday, May 4, 1850.

OUR FATHER WHICH ART IN HEAVEN.

Our Father. The first word of the Lord's Prayer is most emphatic and significant. It is a recognition of the fact that man does not stand alone. It would prevent his uttering selfish petitions. It puts healing, reconciling, attractive thoughts into the mind. It would charm away the evil spirits of discord and alienation.

Our Father. When this petition is uttered in a family, the prayer of one becomes the prayer of all. It harmonizes all discords. How can there be disunion during the day, among those who began the morning with supplications to a common Father! They must cease from unkindness and strife, or cease from uttering this prayer together. In the congregation of worshippers, what sanctity does it give to the relations which unite those who together look up to one God! The traveller in a distant land repeats the word, and as he pauses on it, there rise before him the features of those whom he loves and who love him. The very form of the prayer compels him to think of them when he thinks of God. He may kneel alone under some rude cross reared by the wayside path among the mountains; he may repeat his prayers beneath cathedral arches, or in his silent chamber in a strange city, but with the words, "*Our* Father," distance and time vanish and a great company is with his soul as it opens itself to God. Oceans may divide those who love each other, nay, death and the grave may divide them, but this prayer brings them together under one all-beholding Providence. The most solitary and secluded is reminded by it, of the ties which connect him with his race. It is as if Christ had said;—"When ye pray, think not only of God, but also of your fellow men. Let there be no selfishness in your prayers, but seek for others the blessings you seek for yourself. Pause before you pray; remember your kindred and your friends; remember your enemies and those who have injured you; remember the sick and the suffering whom you know; remember the ignorant, the oppressed and the tempted, and while they stand around, present to the mind if not to the eye, say from your heart, "*Our* Father which art in heaven."

This prayer has been one of the most efficient means of awakening the sentiment of human brotherhood. Suppose that we had been taught to make prayer a solitary and unsocial thing, to think of ourselves alone; suppose that for '*our*' the word '*my*' had been substituted, and each soul thus isolated in its thoughts of God. It would have made religion a dissolving, instead of a reconciling element of society. It would have gone far to neutralize its precepts of peace and brotherhood. Men are not made to feel the close bonds of their common humanity by any philosophical theories about the unity of the race. This is not the way in which the sentiment of brotherhood is awakened. But if there be any whom you have had habitually in your mind when you have said "Our Father," be they enemies or friends, be they near or distant, any who at morning and at night have been joined with yourself in your petitions to God, you will always feel towards them a close and tender and paternal relation. You will never knowingly do them harm, you will rejoice in their wellbeing. A holy bond will unite you to them, none the less strong because invisible. He who has brought the thought of me into his prayers, cannot if he would be other than my friend. Such an act triumphs over all dividing walls.

The sentiment of brotherhood with man is thus rooted in the sentiment of devotion to God. The two highest sentiments are interlinked inextricably together, and together must grow or decay. Therefore when yo pray, say "Our Father which art in heaven."

DRAMATIC AMUSEMENTS.

We were lately present at two theatrical entertainments. It is our intention to report here some of the impressions made or confirmed in us by what we saw and heard. We have no interest in vindicating the drama. But in the whole subject of rectifying popular amusements we do feel a very earnest interest.

We suspect there are many good people in Boston who are not at all aware of the change that has taken place within ten years, in the management and moral character of our theatres. They are not yet all that could be desired. But our conviction is very decided, and is based on some attention to facts; first, that the improvement has not only been real, but fully as great as the common course of events left us at liberty to expect; and secondly, that such changes as are now needed to conform these institutions to a pure standard of morality lie within the power of the Christian public. What we have here to say will tend to the establishment of this twofold opinion.

The worst features of the theatre as it existed in this city a few years since, and as it remains in most of the larger cities still, are abolished. The municipal law requiring the building to be purged of the green room and the third tier, the chief immediate provocatives and outward stimulants of inebriety and lust, has been enforced. Indeed, compliance with it is made a condition of the license for any dramatic exhibition. Is it said by the indiscriminate objector to all such exhibitions, that although the house itself is freed of these nuisances, the materials of dissipation are yet to be obtained in the near neighborhood! We reply, very likely it may be so; but is the theatre justly blamable for that! There is a drinking saloon kept open on the Sabbath within a stone's throw of many of our churches. There are persons attending service in some of these churches every Lord's day who might be found a few hours after in vicious company and vicious indulgences. In the crowded ways of a great town the resorts of the dissolute will never be far from any audience, nor from the least objectionable spot. The debauchee never has to travel far to find his wretched pleasures and his infamous companionships. But the actual question is, not whether the sensually disposed in a theatrical assembly at any given time can get drunk by taking a few steps from the door; but, whether the theatre itself and the entertainment presented in it, *create* the appetite—*foster* its indulgence, and thus increase vice! It is no more than common justice, to say nothing of policy, that this should be made the practical issue. For ourselves—with certain qualifications affecting the public as much as the proprietor, manager and actors, which we are about to notice, we believe the question proposed is to be answered in the negative. The persons who connect sensual indulgences with theatre-going under the present system are for the most part dissipated already, and owe their bad habits chiefly to other causes. If they were not guilty of excess hard by a theatre, they would be guilty of the same excess somewhere else, and perhaps to a more abandoned and desperate degree. On the two occasions referred to, a close observation satisfied us that the proportion of the assembly present that passed out and in during the exercises was very small indeed.

We come now to the character and influence of the exhibition itself. Laying out of the account, as truth compels us to do, the objections formerly raised against the drama for its immoral accompaniments, we naturally ask, What is the moral effect of the plays! Here lies, according to our judgment, a subject of the gravest and most urgent consequences. Here is the grand need of reformation; and here too, for our encouragement be it remembered, is the place where reformation can be effected with the greatest ease by conscientious and far-sighted persons. The morality of the play will, in the long run, and not a *very* long run either, be in the direct ratio of the morality of the audience. It rests with the Christian public to determine, we say, whether our theatrical amusements shall be baleful or beneficial, corrupting or elevating, to the public heart and mind. Is this a light responsibility! Is it not something deserving cool deliberation! We remember being once told by a person of eminence and unblemished repute for many years familiar with the stage and its interior history, that it is no unusual thing for a piece prepared for presentation to undergo considerable alterations, to the advantage of the moral effect, from its being announced behind the scenes that some single individual of known standing, high principle and severe taste is present. What more striking proof could be given of the direct subjection of the stage to the moral sense of those who may choose to patronize it? Who can doubt what the effect would be on the representations offered in our more respectable play houses, like the Howard Athenæum, the Boston Theatre and the Museum, if it were understood by the management that at any time there were liable to be present some of the highest and best men in the community, our venerated teachers and trusted guides! Supply will follow demand. Abandon any recreation that the populace love to the worldly and thoughtless, and you will have a worldly and thoughtless recreation, hovering as nearly as possible on the borders of indecency, redeemed only by those occasional glimpses of noble sentiment and generous emotion which have always saved the Drama from utter debasement, but without any of the savor of Christian goodness, or sanctified principls. There are those who are for leaving politics to selfish partisans and villanous demagogues, regarding the government, a holy ordinance of God, as too profane a matter for their handling. There are those who are for leaving popular amusements—made necessary to man by God's Providence,—to the least restrained and least Christianized portion of the community, as something it would be wicked for them to be concerned about. We do not believe in either.

Of course, in taking these grounds, we suppose ourselves to be addressing those who have got somewhat beyond the asceticism, the Pharisaism, the monasticism, and the dismal superstition of regarding public diversions as devices of Satan. It is pretty well understood at present that there is a place in human nature and human life for recreation, and that God put it there; that cheerfulness is no sin; that the stern and solemn tasks of life are better done, and its temptations more successfully resisted, for an occasional laugh, and the occasional setting in upon the soul of a fresh current of merry thoughts, or train of joyous images, that sweeps all care and gloom and dogmatism and crotchets and self-interests, and hobbies clear away. Wesley seriously objected to the Devil's having all the best music. We object to his having all the good humor. Christians do no honor to their cause by being morose, nor by despising a naturally appointed means of keeping the heart healthy, as "common or unclean."

Of the two entertainments lately witnessed by us, one was composed of athletic exercises, pantomime and dancing. The other was an opera. There was a marked difference between the two audiences, or *houses*. At the former, the spectators were nearly all of what is called the middle class in society. That magic and indescribable something which goes forth in the form of a fiat through the world of fashion, saying, "This is something you must all, on penalty of proscription, see and be seen at," evidently had not spoken for the *Ravels*. Only here and there a box occupied by the consciously and ostensibly select was to be seen, its inmates shrinking from profane contact, and making ludicrous proclamation of a refinement only half refined. At the latter, both the "upper" and "middle" classes were represented, the former giving the assembly its predominant character. There was more evident purpose to be really amused, more cordial enjoyment, more cordial and self-possessed good nature both on the countenance and in the demeanor, at the former. At the latter there was more dress, more reserve, more stiffness, a more conspicuous anxiety about appearances, a more liberal allowance of opera-glasses, and a more suspicious and jealous mutual criticism. At the former, people looked as if they came to have a good time, and get the worth of their money in that particular way. At the latter, they looked more as if they were a little afraid they should not make the right impression, or should blunder about the music, or wished it might be understood they followed the Italian *libretto*, and at any rate desired it should be known that money was no object at all. At both, however, there were perfect order, unbroken decorum, a remarkable patience under any detentions in the piece, and an entire absence of any confusion or impropriety. At the former, the throng hustled each other, leaned over each other, and crowded each other out,—but maintained their good nature. At the latter, they sat upright, looking neat, respectable, and fully convinced that it was proper they should be pleased. One circumstance was exceedingly painful. Before the comic pantomime there was a touch of undesigned tragedy, in a little child, not more than four or five years old, performing extraordinary feats on the tight rope. The aspect of this child, with perhaps some sad thoughts of what the maturity following such publicity and applause in infancy might be, made tender-hearted persons weep. And so have we seen in society little children, thoroughly and finically arrayed for the show, rehearsing the arts of exhibition, and undergoing the hardening process of initiation into some artificial and unseasonable custom, and kept up with strained eyes and drilled manners to late hours. We did not notice that any body cried at this. But was not the training for stage effect in the one case as much as in the other! And is not the result as likely to be something alien from a spiritual and exalted life in the one case as in the other!

Of the two performances that we happened to see, perhaps neither was exactly a fair representation of the class to which it belonged. The pantomime, vaultings and tumblings were certainly far removed from everything demoralizing. Surprise and mirth were not only the emotions kept uppermost in the spectator's mind, but they were its sole and exclusive occupants. The dances were not quite faultless in point of modesty, though they were as nearly so, perhaps, as any stage-dancing, and as unexceptionable as some of the varieties of the polkas that we have seen in the genteel drawing-rooms of worthy gentlemen and ladies who scout at the theatre. But the dances, which are mere interludes, need reforming. What so likely to accomplish this as the presence or expressed wishes of an assembly, possessed of a refined and Christian taste! Nothing would be easier than to effect such a change; but it can never be effected by critics, who invariably keep themselves outside of the walls, and use, moreover, condemnatory and carping speech, instead of friendly and encouraging persuasion. We do not presume that all the performances of the Ravels at Niblo's Garden in New York,—much less of some other actors of the same grade—are as pure as those that chanced to fall under our observation. Doubtless in the farces and comedies played at most of the second and third-rate play-houses, there is more or less indecency. It seems to us an inquiry of some magnitude, in more points of view than one, how this shall be remedied. We have indicated above the only policy that we believe can prove effectual.

At the opera our opportunity, in respect to the *morale* of the piece, was as unfortunate as it was favorable at the pantomime. The composition was that marvellous creation of Mozart, one of the sublimest productions of even his transcendent genius,—known to the world under the degrading title of *Don Giovanni*, i. e. Don Juan. And all the low associations that gather about that foul name are justified by the words that have been adulterously married to this immortal music. It is a union mournful beyond measure, and as lamentable for the honor of Art as it is discreditable to the audiences that have so long suffered it. It is as if the lyre of a spotless seraph were put into the hands of Silenus, to be clutched and smitten by his polluted fingers. It seems to be one of the inherent infelicities of the opera, that the language and incidents never rise to the dignity of its best subjects. The verse is generally meagre, ordinary, and of temporary interest, the incident trifling or else base, compared with the lofty, spiritual breathings of the harmony that is made to use them. For in all the best operas, it is the music that subjects, masters, uses the characters and their language, instead of the characters the music.

In no instance is this so painfully true as in *Don Giovanni*. Even Mozart's magnificence scarcely compensates us for the lubricity of the *libretto*. The matter is easily explained; the music was poured, a divine gift, out of the artist's soul. The words it was set to were chosen to catch the ear of a voluptuous and impure public. It is only one of ten thousand humiliating and sad examples in every department of the Beautiful Arts and of Letters, where the celestial powers of an original mind have been either suborned or prostituted to pander to unhallowed passions. At this time, the eminent composer, Strauss, sells his splendid talents to amuse the dissolute companies that gather nightly in the *cafes* and saloons of the cities of Vienna and Berlin. It is, probably, or it seems, to these Artists, a simple question between such a sacrifice and starvation. In the case before us, the adaptation is peculiarly ill-contrived, as well as vicious, because there is no sort of correspondence between the disgusting sentiment, or appetite, expressed in the language and the natural signification of the strain. There is a single air that we remember, for instance, of such a solemn and stately measure, and so suggestive of only elevating thoughts, that as we have heard it simply played by itself, in a quiet hour of twilight, it would "take the prisoned soul and lap it in Elysium." And now will it be believed that this very air is sung in the opera to a filthy passage, where a licentious murderer's servant recounts his master's illicit amours in the baldest and most libidinous terms, and exhibits a pictorial catalogue of his victims!

We confess we have grave doubts whether it is quite well for a promiscuous audience to sit down two hours in familiar company with the most infamous seducer and murderer that perhaps history or fiction has pourtrayed. We were a little surprised to see the pure-minded and the high-minded, parents, children, and lovers, who would blush at an unchaste allusion in a private parlor, and feel insulted to hear a tenth part of this licentiousness out of a theatre, taking it almost unconcernedly. The only way we could make ourselves at all comfortable was by the pleasant supposition, that by the greater part of the house the plot and the parts were absolutely ignored. And yet the process of seduction is put straight before the spectator's eyes, and the atrocious crimes of the principal male character are matched by the levity and inconstancy of two of the females. Now, it may appear to some persons a high accomplishment to be able to witness such scenes without offence. To us it is a very significant evidence of perverted tastes, or moral apathy. It is said, by way of apology, that there is a retribution for the villain at the end. It must be a shallow and credulous criticism that can be induced to see in a ridiculous Hell-fire of nitre and gas and sulphur, at the close of the last scene, an offset to all the vile imaginations stimulated by what goes before. We reply emphatically, the mischief done is not in any skepticism about a future penalty, but in certain moral injuries left inevitably on the minds of many, not all, in the boxes, the galleries and the pit. Or, is it said, this is a representation of real life, and therefore proper to be exhibited! Most impudent pretence! This is the famous apology for George Sand's profligate fictions, but one that never deceives a clear-sighted head, or really pure heart. On the same pretext, we should do well to choose the companionship of cut throats and voluptuaries for ourselves and our families, and apologise for the effects of the intimacy, by saying that they were in *real life*, and that we knew all the time they were going to be damned at last! It will not do. There are several things in real life that should by no means be reproduced in literature, but by all means put away, and kept as far out of public attention as possible. Murderous debauchery is one of them.

We have not conversed with a single person, nor heard of one, that defends the morality of this opera. Why, then, are such representations allowed, when everybody deprecates them? The answer plainly is, because *Christians have not the courage or the disposition to insist, by their patronage and their voice, on a better standard.* We hasten also to say, for the sake of justice, and say it cheerfully, that the Opera Troupe now visiting Boston, with Max Maretzek their manager, sustain, so far as we know, an unblemished character, and have labored assiduously for the musical entertainment and improvement of the public. But this does not affect what we have said of the pressing need of a more scrupulous attention to the selections.

We have prolonged our comments beyond all reasonable limits. Our excuse must be that to all reflecting persons, and especially to Christian parents, in cities, it is a very practical and very solemn question what shall be done about these theatrical amusements in respect to the young. Let the matter be calmly pondered and discussed A healthier tone of sentiment than formerly prevailed on the subject begins to obtain already. We have noticed with pleasure a series of excellent papers relating to it published in the Evening Transcript. The whole topic is yet to be carefully investigated in the light of common sense, conscience, and Christian duty, by some of our best minds. As Mr. Dickens says with truth, "It is probable that nothing will ever root out from the common people an innate love for dramatic entertainment in some form or other. The question then might not unnaturally arise, whether their education is not susceptible of improvement through the agency of their theatrical tastes. There is a range of imagination in most of us, which no amount of steam-engines will satisfy; and which the-great-exhibition-of-the-works-of-industry-of-all-nations, itself, will probably leave unappeased. A people formed *entirely* in their leisure hours by polytechnic Institutions would be an uncomfortable community." Until something can be done by combined effort, and by a right understanding, to effect the reforms we believe practicable, we must wait.—And we venture to conclude with three short pieces of practical advice.

See to it that nobody within the circle of your influence frequents those low play-houses which are, and *while* they are, comparatively unregulated, irresponsible, and without the control of enlightened and conscientious persons.

Never go to a dramatic entertainment, nor allow your children, nor encourage others to go, merely for the sake of being in some public place, nor without knowing something beforehand from some responsible source of what is to be seen and heard. There should be a definite understanding on this point, to start with. At present, hundreds of people go every night to the theatre because they are shamefully without resources or means of contentment at home. They wrong themselves and one another. As some one facetiously observed, they go to the theatre just as they used to go to the Lyceum and "Useful-Diffusion" Lectures,—to get rid of mental occupation, and kill time.

And finally, let us never forget that it is an indispensable condition of the innocent enjoyment of even the purest amusements, that they be enjoyed moderately, sparingly. Life is too short and too full of serious and sacred duties to allow any considerable number of the hours of each of its hurrying years to be squandered at any mere pleasure. No man, or woman, or child, with any perception of the solemnity of our being, the demands of society, the errands and tasks assigned us by God, and the awfulness of our future account, will confound recreation with dissipation, nor mistake the rare relaxation from strenuous toil, for the chief object of existence. Wisely selected, and enjoyed in the right spirit, there need be no incongruity between the evening recreation and the evening prayer.

The importance of turning general attention to the ways of making home so delightful that the practice of going abroad for entertainment,—a practice that has grown to an enormous excess amongst us,—shall be largely abated, requires a consideration that we hope to be able to give it at another time.

CHLDREN'S MISSION.

We had the great pleasure on Wednesday afternoon, (May-day) of attending at the Church of the Saviour, Bedford Street, the first annual meeting of this institution. It was composed principally of the teachers and children of our Sunday schools. The meeting, which was fully attended, having been called to order by its President, J. E. Williams Esq., prayer was offered by Rev. E. Peabody. This was followed by a valuable report, condensed and full of interesting facts. Among other things, it was stated that the salary of the missionary, Mr. Barry, has been raised, with the exception of $100, by the voluntary contributions of the children of our Sunday Schools. This money has been contributed monthly during the winter.

Mr. Barry has had a Sunday School in East Street, which has had over two hundred names enrolled on its list during the year. At first, nearly all were Catholics. But in spite of the utmost care to exclude all reasonable cause of offence, the Catholic clergy have looked on the school with jealousy, and all the Catholic children have been withdrawn. In the mean time, no schools are instituted by the Catholics in the place of this. It is mournful that sectarian jealousy should interfere with the welfare of the ignorant and exposed. But notwithstanding this, the school has gone on and been useful.

Mr. Barry has found places, chiefly in the country, for seventy children, of whom only four have left. Many of them are learning trades. Several have been adopted. Some vagrant children he has brought into the Common schools, and others into churches. He has made 1800 visits; has been often to the jail, in which over 500, between 7 and 18 years of age, have been sent during the last year; and has distributed more than 800 garments. In all his labors he has been effectively and self-sacrificingly assisted by his wife. As a slight recognition of her labors, several gentlemen interested in this cause, collected and presented to her on May-day morning a purse of $100. The Report represented the mission as having been successful during the past year, and as entering on the new year with propitious omens.

After the Report, the meeting was addressed by Rev. Mr. Waterston, Rev. Mr. Mountford, Rev. Mr. Lothrop, Gov. Briggs, Rev. Mr. Hill of Worcester, Rev. Dr. Sharp, Rev. Charles Brooks, Manlius S. Clark Esq., E. F. Thayer Esq., and J. E. Williams Esq. The addresses were introduced very happily with remarks by Mr. Waterston and several hymns were sung by the children. The meeting was finally closed by Rev. Mr. Gray, who pronounced the benediction. It was one of the most agreeable and interesting meetings of the kind that we have ever attended. There was only one thing wanting; and that was the presence of Mr. Barry, who was detained at home by illness. It was a May-day which all present will long remember.

[For the Register.]

FLOWERS.

A blessed ministry is yours to me,
Oh, gracious flowers!
Ye have a gift of healing nurtured not
In tropic bowers;
The hidden wisdom, that in loveliness
Ye symbolize,
Sinks deep into the heart it entereth,
Through thankful eyes.

For with no touch of Earth's unworthiness
Are ye imbued,
Fair now, as when your Maker's blessing voice,
Pronounced ye "good."
And to a weak and earthly haunted heart,
And darkened eye,
What words can utter such a sweet reproof
As your serenity.

And careless of what eyes may look on ye,
Ye ever smile—
Till faces rigid with the grasp of years
Ye do beguile
To softened aspects—ye do smile on *all*
Most lovingly.
And all men, with what troubled brows soe'er,
Smile back on ye.

Teach me your spirit, oh ye pure and calm
And gracious flowers!
Give me your gifts, impart to me of your
Thrice blessed powers!
So shall I keep my heart as pure and still
As your sweet leaves;
And loving all men, win the high reward
That love receives.

H.

CHEERFULNESS A DUTY.

Probably there is no point on which Christians in general feel so little their accountability to God, as with regard to the more or less cheerful frame of mind, in which they perform the duties and bear the burdens of daily life. He, who performs the routine of religious and social duty, and maintains his trust in the recompense of goodness in a future state of being, suffers little self-reproach for the habit of complaint and repining under the present allotments of Providence, or of gloomy foreboding as to the future. Cheerfulness is regarded as more a matter of temperament than of principle. There are no doubt in this respect great differences of temperament. It costs some no effort to look always at the sunny side of life, to be of good courage in straitened and difficult circumstances, to see the bow in the cloud, and to trace in the darkened present the elements of a brighter future. Undisciplined nerves make others, even in a prosperous condition, the prey of chronic discontent and apprehension. But temperament is or may be to a great degree under our control. It is amenable to reason. It is in our power to try the spirits which seek the mastery over us. Are we discontented with our condition? We can analyze it, can put in array the burdens and trials always readily defined and easily numbered, and can commence placing over against them the mercies which we soon lose ourselves in the vain attempt to count or estimate. This process for the moment rebukes the thought of murmuring, and replaces it by contentment and gratitude. Does the gloomy fit return the next day or the next hour? We can repeat the same process again and again, till we have fully possessed ourselves of the happier view of life which is at every one's command. Or have we a vague, uneasy dread of what the morrow may bring forth? We can by an effort of the intellect, investigate the grounds or the groundlessness of our apprehensions. Perhaps there is absolutely nothing to authorise them; and if so, reason can put them utterly to flight. Perhaps the only cloud is in the remote horizon, "no bigger than a man's hand." If so, we shall easily assure ourselves that there are a thousand chances to one that it will never rise and spread, so as to darken our sky. Perhaps the circumstances that make us uneasy resemble those, in which time and again Providence has been better than our fears. If so, experience will minister to our cheerful hope and courage, as we renew the impending exposure or trial. Or if our fears have a real and sufficient basis, still, as Christian reasoners, we can always repose implicit reliance on the divine consolation which will infuse its sweet admixture into the cup before it is put to our lips, on the strength from on high which will be fully "equal to our day," on the benignant purpose which ordains our spiritual growth and our fuller participation of the heavenly inheritance through the ministry of affliction.

But temperament is even more under the control of the resolute will. Conduct governs feeling. Effort reacts on temperament. Not infrequently have the constitutionally indolent forced upon themselves the habit of indefatigable industry. The instances are not rare, in which the naturally reserved and bashful have trained themselves to presence of mind and freedom of speech under the most embarrassing circumstances. The most heroic spirits both in endurance and resistance have often become such by determined conflict with timidity that at the outset seemed insuperable. In like manner can the unhappy, anxious, foreboding temperament be overcome by resolute action on the cheerful theory of life. He who forces himself to say and do what appertains to him as a favored child of God in a happy world, will soon find life brightening around and before him, and will see the smile of divine love bathing heaven and earth, the past and the future, in its incessant sunshine.

Cheerfulness, thus made possible through the energy of reason and of will, is attainable by us in the precise proportion, in which we make ourselves, through the developement of the soul's life, independent of outward circumstances. What most of all burdens our spirits is the imagined necessity of carrying a vast amount of luggage with us on our earthly pilgrimage. But probably there are none so happy as the unladen pilgrim, if with his staff he takes for his motto that good old Hebrew adage, "Jehovah Jireh,"—"the Lord will provide." The mere consciousness of the possession of a soul, boundless in its powers and its affections, destined for immortality, placed for a while under the best possible discipline by which it can be strengthened, purified and exalted,—this is or ought to be enough for our happiness. Nor can we yield to gloom, or sedulously borrow trouble from the morrow, without a latent lack of faith, either in the soul as immortal, or in God as its wisest and kindest educator. Discontent is impiety. Foreboding is infidelity. The revelation of eternal life and of a fatherly Providence converts happiness from a privelege to a duty, renders the precept, "Rejoice evermore," one of the essential commandments of our religion, and "joy in the holy spirit" a perfect measure and test of Christian attainment.

UNIVERSITY EDUCATION.

The reader will find on the outside of our paper extracts from Pres. Wayland's report to the Corporation of Brown University. He presents considerations of immese practical importance, which should engage the attention of all true and enlightened friends of education. His general ground is, that our Colleges are losing their hold on this community because they do not offer the sort of education which is most valued at the present day. In order to meet the wants of the age during the last half century, new studies have been crowded into the college course, but as the four years are no longer than before, and the powers of the human mind are not materially enlarged, pressing so many studdies upon the students must be unfavorable to the thoroughness of their education. They get a little of each science, but not enough of any one to answer its practical ends. To remedy this effectually, the following plan is suggested:

1. The present system of adjusting collegiate study to a fixed term of four years, or to any other term, must be abandoned, and every student be allowed, within limits to be determined by statute, to carry on, at the same time, a greater or less number of courses as he may choose.

2. The time allotted to each particular course of instruction would be determined by the nature of the course itself, and not by its supposed relation to the wants of any particular profession.

3. The various courses should be so arranged, that, in so far as it is practicable, every student might study what he chose, all that he chose, and nothing but what he chose. The Faculty, however, at the request of a parent or guardian, should have authority to assign to any student, such courses as they might deem for his advantage.

4. Every course of instruction, after it has been commenced, should be continued without interruption until it is completed.

5. In addition to the present courses of instruction, such should be established as the wants of the various classes of the community require.

6. Every student attending any particular course, should be at liberty to attend any other that he may desire.

7. It would be required that no student be admitted as a candidate for a degree, unless he had honorably sustained his examination in such studies as may be ordained by the corporation; but no student would be under any obligation to proceed to a degree, unless he chose.

8. Every student would be entitled to a certificate of such proficiency as he may have made in every course that he has pursued.

The reasons for this change are—

1. The course of instruction will, it is hoped, present a better preparation for the learned professions, than that pursued at present. There is no reason, therefore, why this class of pupils should be diminished.

2. Opportunity would be afforded to those who wished to pursue a more generous course of professional education, to remain in college profitably for five or six years, instead of four, as at present.

3. Many young men who intend to enter the professions, are unwilling or unable to spend four years in the preparatory studies of college. They would, however, cheerfully spend one or two years in such study, if they were allowed to select such branches of science as they chose. This class would probably form an important addition to our numbers, and we should thus, in some degree, improve the education of a large portion of all the professions.

4. If we except the ancient languages, there are but few of the studies now pursued in college, which, if well taught, would not be attractive to young men preparing for any of the active departments of life. If these several courses were so arranged as to be easily accessible to intelligent young men of all classes, it may reasonably be expected that many will desire to spend a term, a year, or two years, under our instruction.

5. It is not probable that the courses of instruction in agriculture, or chemistry, or science applied to the arts, will, of necessity, occupy all the time of the student. Many of these persons will probably desire to avail themselves of the advantages so easily placed in their power. Another source of demand for the courses in general science would thus be created.

Should these expectations be realized, it will be perceived that the addition to our numbers will come from classes who now receive no benefit whatever from the college system, as it at present exists Our numbers would thus be increased without diminishing the number of students in other colleges in New England; and we should be carrying the blessings of scientific and literary education to portions of society from which they have thus far been practically excluded.

Notices of New Publications.

CHRISTIAN EXAMINER, for May.

The Editors of the Examiner provide generously for its readers. And they provide wisely. The character and subjects of the articles they offer to the attention of the literary public, are, to a remarkable degree, what they should be. It is an unjust, not to say a foolish criticism, to censure a Journal like this for not being more theological, or metaphysical, or parenetical. The theology of this age is mixed with its literature, and its religion is immersed, or we would rather say incorporated, in its life. For the direct inculcation of practical piety, we have other instrumentalities. For abstruse speculation there is only a limited inclination even among students. And yet neither of these is overlooked or neglected by the Examiner; they have their proper place; and the place allowed them is as large as it ought to be. According to its natural and legitimate object and uses, the Examiner is discursive and logical, learned and vivacious, historical and spirit-of-the-age-ish, reflective and imaginative, scientific and biographical, exegetical and æsthetic, a servant of docurinal, ecclesiastical and belles letres studies, by turns, and in good and wholesome variety. It is vastly easy to find fault; but we are very sure it is no easy matter to furnish forth, six times a year, so much well-reasoned, well-cogitated and well-written matter, on so great a diversity of topics, as we have here before us.

The articles in the present number are by some of our best writers and ablest thinkers. We should say they were probably articles *applied for* by the Editors, and for the most part prepared for the specific purpose for which they are used; not superfluous manuscripts, or old sermons, vamped over, sent gratuitously in, and inserted because they happened to be on hand. They are fresh, vigorous and compact. Art. I. is by Rev. Orville Dewey, and is a catholic, candid, discriminating discussion of the comparative claims and prospects of Romanism and Protestantism, especially in respect to the freedom and progress of thought, in the science of government and religion. It makes honorable concessions to Roman Catholics as Christians, but leaves them a very narrow ground of reason or truth to stand upon. Art. II. is a graceful and intelligent notice of Browning's Poems, by Mr. C. C. Smith. Dissenting from one or two of the criticisms, we recognize in it with pleasure the marks of a cultivated and acquisitive mind. Art. III. is designed to answer the question, "How wears the century?" taking the middle of the century as a point of observation. Although treating too many subjects, for the very best effect, the survey is comprehensive, and yields sensible and eloquent comments on the tendencies of these times, as seen in Political Revolutions, Efforts at Social Union, Peace movements, the Relief of the Pauper and the Outlaw, and the advance through Physical Science towards material perfection. It is by Rev. F. H. Hedge.

Art. IV. is on "The figurative Language of the Scriptures." Rev. Mr. Lunt treats this theme with the style that is peculiar to him, at once masculine and ornate and uniting firmness with elegance He discusses, somewhat incidentally, but philosophically and ably, several prominent theological questions, as those of the Trinity and the miracles. It is a rather striking proof of the extent to which the Editors of the Examiner throw the responsibility of the opinions expressed, upon the authors of the several articles, instead of squaring them all to any editorial standard, that we find in this single number the following flat contradiction. On page 351 Dr. Dewey says, "Half of the New Testament consists of reasonings." On page 391, Mr. Lunt declares, "The Bible contains little, if any reasoning."—In Art. V. we have one of Rev. Samuel Osgood's brilliant historical papers, grouping men and events together in a species of vivid rhetorical painting, combining generalization with the characterization of individuals, and prediction with retrospect. It is entitled "Modern Ecclesiastical History," and is a review of Hayenbade. In Art. VI. Rev. Dr. Frothingham puts before us "Paul at Ephesus," in a series of scenes,—Paul in its synagogue, in the school of Tyrannus,—with its silversmiths, with its conjurers,—with its beasts,—with its church elders. He also pictures before us Ephesus in its former glory and its present desolation. And this he does with his usual felicity of language, and his classical severity and beauty of conception. Art. VII. consists of several pithy "Reflections," by E. Wigglesworth. Are these the nucleus of a new Lacon!—M. L. Putnam is the author of Art. VIII. which is an elaborate, pains-taking account, extending to the uncommon length of fifty-four pages, on "Austria and Hungary;" it may well be referred to as a repository of useful information touching the difficulties and mutual relations of those nations, and the causes of the recent disastrous war.

We miss, at the end of this No., the Editors' racy *resume*, which we have sometimes found to be the olives of the feast.

THE KORAN: with a Preliminary Discourse. By George Sale. A new Edition, with a Memoir of the Translator, and Various Readings and Illustrative Notes from Savary's Version of the Koran. Philadelphia: J. W. Moore. For sale by Crocker & Brewster in Boston.

We are glad to have in this cheap and convenient form all that it is necessary for us to know of a work which has had so important an influence on the world as the Koran. This translation has long been received as authentic, and the preliminary dissertation and notes have an established reputation. We would recommend a careful perusal of this book to those who would see the unspeakable superiority of the Christian Scriptures over all other religious writings.

SCHILLER'S SONG OF THE BELL: a new Translation. By W. H. Furness: with Poems and other Ballads from Goethe, Schiller and others. By F. H. Hedge.

This is a very pleasing little book. It is some of the best poetry, translated in the best manner. The first poem is life in little—human life, not without a something in it, that is more than human. In perusing the Song of the Bell, the reader hears sounding through all life's changes the voice of the Unchangeable and the Irresistible.

HEROINES OF MISSIONARY ENTERPRISE: or Sketches of Prominent Female Missionaries. By D. C. Eddy. Boston: Tickner, Reed & Fields.

A very interesting book—one which ought to quicken our religious enthusiasm, and to make us more earnest in the service of our master.

HUME'S ENGLAND.

Crocker & Brewster send out the volumes of Hume's England, published by the Harpers, with equally astonishing rapidity and cheapness. Here is the 5th. Who can afford to be without it?

News from the Churches.

Rev. Herman Snow is about to leave his field of labor at Rockford, Ill., and for the present the ministry altogether, on account of infirm health. By a letter from him we learn that liberal Christians there have gained confidence by the experience of the last year. They will now need a minister. Their greatest difficulty hitherto,—the want of a Meeting House,—is removed by the purchase of a suitable building. The House is now undergoing repairs and will soon be ready for use, a new and attractive place of worship, and nearly free from debt.

BARRE. Barre under the charge of Rev Henry F. Bond has one of the neatest of the new Churches, filled when we saw it with a full congregation, who clustered around their young Minister as he came forth in unconscious testimony to the affection he has awakened. The House is Gothic, finished in the interior with red oak, but not so dark as to obstruct sight, nor so full of columns and arches as to impede sound.

PETERSHAM. Petersham has gained under the ministry of Rev Mr. Willis about sixty adult supporters of the Unitarian society, this is partly to be traced however to the abandonment of another liberal society in the village. It is one of the pleasantest and healthiest positions in the state.

MONTREAL. The friends of our cause will be gratified but not surprised to know that the bitter assault lately made upon Unitarianism in this most Northern post has done our church real service; and, that Brother Cordner has been eagerly listened to by crowds upon several Sunday evenings.

ROWE. Mr. Stillman Barber, late of the Meadville Theological School, has accepted the unanimous invitation of the Society at Rowe to become their Pastor; and his Ordination will take place on Wednesday, the 12th of June.

PERRY, ME. Our views appear to be making progress in the state of Maine.—The Unitarians of Perry are making efforts to have regular preaching.—Rev. Mr. Rice of Eastport preached there last sabbath.

CHICAGO. Rev R. Shippen as we are informed is about to receive Installation over the Unitarian society at Chicago.

GENERAL INTELLIGENCE.

THE VOICE OF MASSACHUSETTS. We publish below, the resolves concerning Slavery, which have been passed by the Legislature of this Commonwealth. Several weeks ago, the series passed the House of Representatives, with only four dissenting voices, and these were ostensibly given, because the resolves were not strong enough, or on account of some particular phraseology. The resolves were sent to the Senate, where they were debated and amended, and passed in their present form, by a vote of 30 to 4. On Saturday they came to the House again, the amendments of the Senate were concurred in, and the resolves passed to be engrossed by a UNANIMOUS VOTE. We are therefore justified in proclaiming them the "VOICE OF MASSACHUSETTS." Men of all parties voted for them. [Atlas.

Whereas, The people of Massachusetts, acting under a solemn sense of duty, have deliberately and repeatedly avowed their purpose to resist the extension of slavery into the national territories, or the admission of new slave States into the Union, and, for these ends, to apply, in every practical mode, the principles of the ordinance of 1787; also, to seek the abolition of slavery and the slave trade in the District of Columbia, and the withdrawal of the power and influence of the general government from the support of slavery, so far as the same may be constitutionally done; and whereas, the important questions now before the country, make it desirable that these convictions should be reaffirmed: Therefore—

Resolved, The the people of Massachusetts earnestly insist upon the application, by Congress, of the ordinance of 1787, with all possible sanctions and solemnities of law, to the territorial possessions of the Union, in all parts of the continent, and for all coming time.

Resolved, That the people of Massachusetts cherish the Union with unabated attachment; that they will support the Constitution; that appreciating the inestimable benefits flowing from it, they believe it better for all parties and sections, with reference to any existing evils, to wait and work patiently under and through the Constitution, than to destroy it; and they have no doubt that they hold these sentiments in common with overwhelming majorities of the people of these United States; but, in any event, they will follow their principles, deterred by no threats of disunion, and no fear of consequences.

Resolved, That the integrity and permanence of American power on the Pacific Ocean, the increase of our commerce and wealth, the extension of our institutions, and the cause of human freedom on this continent, require the immediate admission of California into this Union, with her present Constitution, without reference to any other question or measure whatever.

Resolved, That the sentiments of the people of Massachusetts, as expressed in their legal enactments, in relation to the delivering up of fugitive slaves, remain unchanged: and, inasmuch as the legislation necessary to give effect to the clause of the Constitution, relating to this subject, is within the exclusive jurisdiction of Congress, we hold it to be the duty of that body to pass such laws only, in regard thereto, as will be sustained by the public sentiment of the free States, where such laws are to be enforced, and which shall especially secure to all persons, whose surrender may be claimed, as having escaped from labor and service in other States, the right of having the validity of such claim determined by a jury in the State where such claim is made.

Resolved, That the people of Massachusetts, in the maintenance of these, their well known and invincible principles, expect that all their officers and representatives will adhere to them, at all times, on all occasions, and under all circumstances.

Resolved, That his Excellency the Governor be requested to transmit a copy of these resolutions to each of the Senators and Representatives of Massachusetts, in the Congress of the United States.

HOUSEHOLD WORDS. This is the name of a new weekly publication, which is conducted by Charles Dickens. Three numbers of it have already reached our country. The character of the work is probably indicated in some degree by the name it bears. We hope it will be one which all our homes will be glad to welcome. With regard to its purpose Mr. Dickens says, that "to show to all that in all familiar things, even in those which are repellant on the surface, there is romance enough, if we will find it out; to teach the hardest workers at this whirling wheel of toil, that their lot is not necessarily a moody, brutal fact, excluded from the sympathies and graces of imagination; to bring the greater and the lesser in degree, together, upon that wide field, and mutually dispose them to a better acquaintance and a kinder understanding—is one main subject of our Household Words."

In another part of his first number, he remarks:

"We have considered what an ambition it is to be admitted into many homes with affection and confidence; to be regarded as a friend by children and old people; to be thought of in affliction and in happiness; to people the sick room with airy shapes that give delight and hurt not, and to be associated with the harmless laughter and the gentle tears of many hearts. We know the great responsibility of such a privilege; its vast reward; the pictures that it conjures up, in hours of solitary labor, of a multitude moved by one sympathy; the solemn hopes which it awakens in the laborer's breast, that he may be free from self-reproach in looking back at last upon his work, and that his name may be remembered in his race in time to come, and borne by the dear objects of his love and pride. The hand that writes these faltering lines, happily associated with *some* household words before to-day, has known enough of such experiences to enter with an earnest spirit upon this new task, and with an awakened sense of all that it involves."

With such a purpose and with a writer like Mr. Dickens to unfold and illustrate it, the journal, whose Houshold Words shall weekly come to us, can scarcely fail of being useful as well as interesting.

REV. WILLIAM COGSWELL. D. D. Rev. Dr. Cogswell died at Gilmanton, N. H., the 18th inst, aged 62. He was a native of Atkinson, N. H. He fitted for college at Atkinson Academy, and graduated at Dartmouth College in 1811. He studied theology with Mr. Webster, of Hampton, N. H, and Drs. Dana of Newburyport, and Worcester of Salem. He was settled in South Dedham, April 16, 1815, where he remained fourteen years. In June 1829, he entered the service of the American Education Society as General Agent, and in 1832 was elected Secretary. From April 1841, he was nearly three years professor of History and National Education in Dartmouth College, when he was elected President of Gilmantown Theological Seminary. He was also editor of the American Quarterly Register, the New Hampshire Repository and the New England Historical and Genealogical Register, now published in this city.

He was married Nov. 11, 1818, to Joana Strong, daughter of the late Rev. Jonathan Strong, D. D., of Randolph, Mass. They have had four children, two of whom survive. The only son, William Strong, died April 6, 1848, while a member of the Senior Class in Dartmouth College. It may truly be said of Dr. Cogswell, that he was a good man, and that he laboured with great diligence to advance the kingdom of the Lord Jesus Christ.

PREMIUMS FOR LIBERIA. An exchange paper from Philadelphia has the following:

"It is a pleasing fact, in connexion with the onward and upward march of the new African Republic, that one of our fellow citizens, Elliott Cresson, Esq., feeling strongly the importance of cherishing a spirit of agricultural enterprise among her citizens, has generously proffered, through the Franklin Institute of our city, to bear all the expenses of providing four silver medals for the encouragement of African farming. The Institute has accepted the overture, and accordingly valuable medals will be awarded for the largest crops of coffee, cotton, sugar and palm oil, produced in Liberia in 1851."

MASON'S BILL. The Atlas remarks:—This is a most remarkable bill, and deserves serious consideration, particularly as it is now probable that it will be carried through Congress. The bill provides that any person who shall make complaint against a colored person, before any Judge of the Circuit Court of the United States, or Clerk of said Court or postmaster or collector, &c., that such person is his slave, he is to be delivered up without trial, and hurried off into bondage. It further provides that, if the claimant has reason to apprehend that such fugitive will be rescued, he is to be retained, and to be removed from the State in which he is arrested, and carried to the State from which he fled, or from which it is alleged that he fled, and the expense the U. S. Treasury is to pay. It is further provided in the bill and amendments, that if any citizen give the alleged fugitive from slavery a shelter, he shall be subject to a fine of one thousand dollars, and to *imprisonment for one year*. And that the alleged fugitive, when claimed by the slaveholder, shall not be allowed to testify—or to use the words of the Act, "*The testimony of such fugitive shall not be admitted in evidence.*" This is the bill which is now before Congress. Now we have no hesitation to declare, that the passage of a law like this would be a disgrace to the age in which we live, a libel upon the Constitution, a living anathema against a Republican government, and a wanton violation of the laws of God. It is a law that would be a dead letter in New England, and we believe in most of the free States. It abrogates trial by Jury, and annuls the writ of Habeas Corpus, and is therefore unconstitutional; for the constitution of the United States provides especially that "the privilege of the writ of Habeas Corpus shall not be suspended, unless when in cases of rebellion or invasion the public safety may require it." The bill is unconstitutional, because it denies the right of trial by jury, which is expressly guaranteed by the constitution of the United States, "*where the value in controversy shall exceed twenty dollars.*" If the liberty of a man, his wife and children be worth twenty dollars, and there are few, we think, who will deny the fact, then a jury trial is guaranteed by the constitution under which this law is sought to be enacted. The idea that because the constitution gives to the slaveholder the right to reclaim his fugitive, that therefore the great landmarks and safeguards of freedom which have come down to us from the days of King John, are to be annulled or set aside, is preposterous, and will not for a moment be allowed by a free people. Inasmuch as life, *liberty*, and the pursuit of happiness, are the most valued rights possessed by man, therefore is it right that they should be walled round with adamant, lest he should be wrongfully deprived of them. We are not the people, nor is this the age in which to re-enact or re-force the obsolete statutes of the dark ages; we value the blessings of liberty too highly, we regard the constitution of the United States with too much veneration, we hold the memories of the illustrious authors of that Charter of Liberty in too much reverence, to favor a law like the one sought to be imposed upon the country by the fanaticism of a minority faction. If such a law could ever be enforced in the free States, the day in which it could have been, has passed away, and like the sceptre of Judah, it has passed away forever.

A NEW VERSION OF THE SCRIPTURES. A public meeting of the Life Directors, members and friends of the American and Foreign Bible Society was held on Thursday evening of last week, at the Baldwin Place Church, for the purpose of hearing the Report of a committee, who had been appointed at a previous meeting to prepare a protest against a proposed new version of the Scriptures. The meeting was organised by the choice of the Rev. Dr. Sharp as chairman, and Rev. Thomas D. Anderson, of Roxbury, secretary. After a few appropriate remarks by Dr. Sharp, the Report was presented by Rev. Dr. Hackett of the Newton Institution. It is a plain and decided protest against any change in the language of the present version of the Scriptures. "We regard," says the Report, "the object proposed as unnecessary; as impractiable; as impolitic; and as exposing those who plead for it to the imputation of great inconsistency." We have not space in our columns for the Report itself, and will therefore only subjoin the two resolutions with which it concludes.

"Therefore *Resolved*, That impelled by a considerate regard to the interests of the Baptist denomination, and still more by allegiance to our common Christianity, we deliberately and solemnly deprecate the measure proposed by the President and the Corresponding Secretary of the American and Foreign Bible Society, and therefore, as in duty bound, most earnestly protest against it, as in our judgment, fraught with evils of uncommon magnitude.

Resolved, That as a fitting manifestation of our views upon this subject, and of our willingness to be recognised as individually responsible for the present action, we will affix our personal signatures to the foregoing statement and protest, and allow them to be made public by any mode that may best subserve those important interests which we regard as unhappily jeoparded.

PEACE MEETING. A meeting of the friends of peace was held in the North Russell Street Church last week, for the purpose of considering the subject of peace and of appointing delegates to attend the Frankfort Convention, in August next. The Hon. Samuel Greele was chosen President and the Rev. Dr. Sharp and four others Vice Presidents. After a few remarks by the President, a committee was appointed to prepare resolutions and to nominate a list of delegates to the Convention. The committee subsequently reported a series of resolutions, one of which proposed the petitioning of Congress, for a national vessel to carry the American delegates to Europe. A committee of five was accordingly chosen to distribute petitions in this city and obtain signatures. The meeting was fully attended and its sessions continued through the afternoon and evening. Addresses were made by the Rev. Mr. McCreading, Hon. Amasa Walker, Rev. Dr. Tucker, Rev. Mr. Holland and others. Resolutions, which denounced the war system and urged the adoption of peace measures were unanimously adopted. The following gentlemen were appointed delegates to the Frankfort Convention:

For 1st Congressional District, Hon. Samuel Greele.

For Boston, Rev. Mark Trafton, Levi Tucker D. D., Rev. N. Colver, Timothy Gilbert Esq., Rev. A. L. Stone.

For County of Suffolk, Dr. S. G. Howe, E. W. Jackson Esq., Robert Wateraton Esq., W. W. Stone Esq.

SLEIGHING IN BERKSHIRE.—A correspondent of the Commercial Advertiser, writing from Hinsdale, says: "The sleighing in this and two or three of the neighboring towns has continued from the 3rd of December until yesterday, April 1. We have this year had what is so often called "six weeks sleighing in March;" and the whole sleighing time has been about one hundred and nineteen days. Most of the time a cutter has run finely, and the Winter has been very favorable for sledding wood and timber. As late as the day before yesterday almost every vehicle standing at the church door was a sleigh. But we must give it up now. The last of March has been beautiful, but so cold that the sap tubs have caught next to nothing for the sugar makers, but this week the sap is running well."

PRIZES AWARDED BY THE FRENCH ACADEMY FOR 1847 AND 1848. The French Academy of Sciences at its session on the fourth of last March, decreed to Dr. C. F. Jackson of this city a maximum Monthyon "prize of twenty-five hundred francs for his observations and experiments on the anaesthetic effects produced by the inhalation of ether;" and "another prize of twenty-five hundred francs to Mr. Morton for having introduced this method into surgical practice in conformity to the instructions *[d'après les indications]* of Dr. Jackson.

ANTIQUITIES OF THE EAST. An old Assyrian Throne has been lately discovered, as we learn by the following paragraph from a late London paper.

Nineveh Discoveries.—Very late and highly satisfactory accounts have within these few days been received from Mr. Layard, in Assyria, giving intelligence of new and important discoveries in the Nimroud mound. He has made fresh and extensive excavations in parts of the eminence not yet explored, and the result has been the finding of nothing less than the throne upon which the monarch, reigning about 3,000 years ago, sat in his splendid palace. It is composed of metal and ivory, the metal being richly wrought and ivory beautifully carved. It does not appear in what part of the edifice the discovery has been made; but it seems that the throne was separated from the state apartments by means of a large curtain, the rings by which it was drawn and undrawn having been preserved. At the date of his advices (the beginning of last month) Mr. Layard was pursuing his researches with renewed ardor in consequence of the astonishing success that has hitherto attended his exertions. No human remains have come to light, and everything indicates the destruction of the palace by fire. It is said that the throne has been partially fused by the heat.

MR. WEBSTER'S ARRIVAL. The Hon. Daniel Webster arrived in this city last Monday afternoon. A number of gentleman met him at the railroad station and escorted him to the Revere House. An assemblage of about one thousand individuals was collected in the square in front of the hotel, who had assembled for the purpose of welcoming him to Boston. He was warmly greeted by the crowd and a speech of congratulation was addressed to him by Mr. Curtis, to which Mr. Webster replied. The Honorable Senator has gone to his residence in Marshfield, and in a few days will return and resume his senatorial duties at Washington.

ECCLESIASTICAL—DR. BUSHNELL.—An interesting meeting of the Association of New Haven County West, has just been concluded. It was convened in answer to a letter from the Association of Fairfield County West, respecting the proper action to be taken concerning Dr. Bushnell's book entitled, "God in Christ." The decision of the Association has not yet been published, but it is understood to declare the case out of their jurisdiction, and to recommend to dissatisfied persons the proper course of procedure, viz: to present charges before the ecclesiastical body to which Dr. Bushnell is responsible.—[New Haven Palladium.

CHRISTIAN OBSERVATORY. You will remember that on the first of January last the Christian Observatory passed into the hands of the publishers of the Puritan Recorder, but still it failed to gain the public favor, and lately it has been transferred to the Panoplist, which is printed by Crocker & Brewster of Boston. The Observatory had declared in favor of circulation of about seven hundred. [N. Y. Evangelist.

The fact that such a periodical as the Observatory could not be sustained is certainly creditable to the Denomination with which it was connected.

REPEAL OF FREE SCHOOLS. *Free Schools* were adopted by the people of New York, by a large majority, a year ago, and now so much clamor has been made against them, that the Legislature has authorised a popular vote on the question of their repeal.

EDUCATING INDIANS. By an act recently passed, the State of New York has appropriated the annual sum of $1000, for the education of ten Indian youths for three years in the Normal School, the next term of which commences on the 13th of May proximo.

MUNIFICENT. Amos Lawrence Esq. of this city has recently presented a costly Microscope to the Lawrence Academy of Groton. The power of this instrument was about 1300, and it received the most unqualified commendation of the distinguished men there assembled.

THE NEW TEMPERANCE LAW.

AN ACT for Regulating the Sale of Intoxicating Drinks.

Be it enacted by the Senate and House of Representatives, in General Court assembled, and by authority of the same as follows;

SECT. 1. The forty-seventh chapter of the Revised statutes is hereby amended in the first, second and third sections thereof, by striking out the word "spiritous," wherever it may occur in each, and inserting in place of the same the word "intoxicating."

SECT. 2. The County Commissioners, in the several counties, upon the recommendation of the Selectmen of the town in which such persons may reside, and the Mayor and Aldermen of the several cities, may authorize, by license, for a period of time not exceeding one year, and revocable at their pleasure, as many persons as they shall think the public good may require, to sell in the towns or cities where they reside, intoxicating liquors in a less quantity than twenty-eight gallons, and that delivered and carried away all at one time, for mechanical and medicinal purposes only.

SECT. 3. Any person convicted of selling intoxicating liquors of any kind, contrary to law, shall, on the third conviction, be required to enter into recognizance, with sufficient sureties, in a sum of not less than one hundred, nor more than one thousand dollars, with the condition that the sum shall be forfeited to the use of the Commonwealth, if the person so convicted, shall fail to keep the peace for one year, or shall, within one year from such conviction, violate any law of the Commonwealth regulating the sale of intoxicating liquors.

ANOTHER MAMMOTH CAVE.

A Milwaukie correspondent of the Hartford Courant gives this description of a Western cave:

"It has long been known that near Madison, the capital of our State, and 90 miles west of this place, there was a cavern of considerable extent; but it has never been extensively explored, until a couple of weeks ago. Then, a party of five men, headed by Howel Lumley, Esq., a member of our late Legislature, and as I am informed a man of veracity, arranged for a full exploration of the cave; taking with them rations for a week's absence, a canoe and other needful provisions. Mr. L. has just published in the Madison Argus a letter of three columns, detailing generally the adventures and discoveries of the party. Some facts which he states are sufficiently startling, wonderful, and even sublime.

"The party were in the cave near five days, during which they were constantly progressing, except so much time as was necessary to recruit their exhausted energies, and when, after exploring in all directions, they finally emerged from the cave, it was by another opening which they discovered, some miles distant from that by which they entered. Mr. L. speaks of the extraordinary vastness of the cavern at different points; its great width, and in one place he supposed the height to be full 70 feet; his impression is, that it extends over much of the two counties of the Dane and Iowa, and he is enthusiastic when he refers to the novelties, curiosities, and great mineral wealth which abound within this mammoth of a cavern.

At one point of their route they traversed over and among large masses and blocks which they supposed to be rock, but which proved, on examination to be galena—lead ore of fine quality; this was spread over a surface of *three miles*. The party concluded there could not be less than 200,000 tons of it. Fine specimens of copper ore were discovered, and at one point eleven pounds of native silver were found. Crystals were abundant, and calcareous incrustations, stalactites and stalgmites, of large size abundant; of the two latter, one or two immense labyrinths were discovered. During this subterranean journey, the party came to a very considerable waterfall, the roar of which, long before they reached, had attracted their notice. At the foot of this they discovered a lake of considerable dimensions, and which in their canoe they partially explored. The greatest depth they discovered on sounding this lake, was thirty-seven feet four inches."

☞ SPECIAL NOTICE. The Middlesex North Association, will hold their next meeting, by special appointment at Rev. A. B. Fuller's in Manchester, N. H., on Wednesday, May 9th, at 10 o'clock, A. M.

The members will please observe the change of time and place. They are also particularly invited to remain and give their presence and sympathy at a meeting for missionary purposes, to be held on the evening of that day.

Subject before the Association; The Missionary Movement among the Unitarians.

april27 JOS. C. SMITH, Scribe.

☞ NOTICE. Auxiliaries and other contributors to the Unitarian Association, are particularly requested to make their Annual payments before the *second week in May*, in order that there may be sufficient funds in the Treasury before the Anniversary, to make all needful appropriations for the year, ending May 31.

april13 6t F. W. HOLLAND.

☞ BOOK AND PAMPHLET SOCIETY. The Annual Meeting of the Unitarian Book and Pamphlet Society for choice of Officers and other business, will be held on Monday, at 4 o'clock, P. M., May 6th, at No. 128 Washington street.

may4 S. G. SIMPKINS, Secretary.

☞ PLYMOUTH AND BAY MINISTERIAL ASSOCIATION. The next meeting of this Association will be held at the house of Rev. Caleb Stetson in South Scituate, on Tuesday, May 7th, at 5 o'clock, P. M.

may4 E. NUTE, Jr., Scribe.

☞ THE CONVENTION OF THE CONGREGATIONAL MINISTERS OF MASSACHUSETTS will meet at the Supreme Court Room, on Wednesday, the 29 h of May, at 5 o'clock, P M.

The Annual Sermon will be preached in Bratt'e Street Meetinghouse, on Thursday, the 30th inst., at 11 o'clock, A. M., by Rev. E. A. Park, D. D., of Andover.

*** A collection will be taken up at the close of the services in aid of the Widows and Orphans of deceased Congregational Ministers.

may4 A. C. THOMPSON, Scribe

☞ SUNDAY SCHOOL SOCIETY. At the Annual Meeting of the Sunday School Society on Wednesday afternoon, April 24, the following officers were unanimously elected to serve for the present year.

Hon. S. C. Phillips, President.

Rev. F. T. Gray, G. F. Thayer, Esq., Rev. Calvin Lincoln, J. W. Foster, Esq., Rev. A. A. Livermore, Hon. Samuel Hoar, Rev. Geo. W. Hosmer, Rev. J. H. Heywood, Vice Presidents.

Rev. Charles Brooks, Cor. Secretary.

S. G. Simpkins, Rec. Secretary.

Lewis G. Pray, Esq., Treasurer.

AGENTS. G. F. Thayer, (Chairman,) Revs. F. T. Gray, R. C. Waterston, A. B. Muzzey, Chas. Bro ks, Sam'l. H. Winkley, J. F. W. Ware, Joshua Young and Messrs. George G. Channing, Adams Ayer and S. G. Simpkins.

Applications made to the Chairman, and directed to No. 12 Essex street, Boston, will be promptly attended to.

may4

☞ REV. CHARLES SPEAR will deliver an Address on Capital Punishment in the Universalist Church at West Cambridge, next Sunday, at 5 o'clock, P. M. may4

☞ CIRCULAR. The American Unitarian Association having purchased Rev. A. P. Peabody's Doctrinal Lectures to supply those who purchase for gratuitous distribution, or to sell at a distance from Boston, earnestly desire, that clergymen and others would avail themselves of this opportunity of extensively circulating a popular work. Orders accompanied by the money will be promptly attended to at the rooms of the A. U. A., 111 Washington street, Boston. One Dollar procures four copies. may4

MARRIAGES.

In this city, April 24, by Rev Dr Lowell, Mr Richard P. Swain of Concord, N. H., to Miss Martha E. Whitney of Boston.

April 25, by Rev Chandler Robbins, Mr Richard A. Bartlett to Miss Ann J. Gaveit, all of this city; Mr Joseph C. Wheeler to Miss Hannah H. Perkins.

April 25, at the Stone Chapel, by Rev Dr Peabody, Louis Agassiz, Esq., Professor in the Lawrence Scientific School of Harvard College to Elizabeth C. Cary, daughter of the Hon. T. G. Cary of this city.

April 27, at Trinity Church, by Rt. Rev Bishop Fastburn, George Rogers Hall, M. D., of Shanghae, China, to Helen, youngest daughter of Hon. Thomas F. Beal of Kingston, Mass.

In Milton, on Tuesday evening, by Rev. J. H. Morison, Mr Dean M. Swift to Miss Mary E. Sumner.

In Brookline, April 23, by Rev Mr Knapp, Mr William W. Cook to Miss Frances Augusta, eldest daughter of Samuel A. Walker.

In Salem, at the East Church, by Rev James Flint, D. D., Mr William Augustus Wright of Boston, to Miss Frances Sophia Huntington.

In New Bedford, April 23, by Rev Mr Thomas, Mr David T. Pierce, of San Francisco, California, to Miss Elizabeth, daughter of Humphrey Anthony of New Bedford.

In Hartford, Ct., April 18, Rev H. J. Van Lennep of Constantinople, to Miss Emily Ann Bird of H., daughter of Rev. I. Bird, late missionary in Syria.

In Albany, 3 th Apr l, Rev Francis Williams of Andover, to Miss Martha E., daughter of W. W. Frothingham, Esq., of A.

DEATHS.

In this city, April 21, Rebecca, widow of Frederic W. Mojor, and daughter of the late John Goodwin, Esq., of Cambridge, 73.

April 22, Mrs Hannah Turner, 90.

April 21, Mr John Crowell, 44.

In Brattleboro', Vt., March 19, Ralph Cross, son of Hon. Robert Frost, 6.

In Leominster, April 28, Ellen R. P., only daughter of Leonard and Mira Burrage, 13 yrs 10 mos.

In Framingham, April 29, Th s. C. Sargent, 42.

In Concord, April 24, Miss Louisa, daughter of the late Mr Isaac Lee, 41.

In West Brookfield, April 21, Allen Newell, Esq., 59

In Ellington, Ct., 18th inst, Mrs Jemima Steele, relict of Dr James Steele, and great grand daughter of Gov Roger Wolcott, 87.

In Paris, Walter A. Bryant, Esq, of Barre, Mass.

Dr. Bauer, Dentist,

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Dr. Bauer in recommending his professional aid to the Boston community, begs leave to remark, that by a thorough, regular education and study in the best Universities in Germany, his long practice there, as also by several years practising with the most skilful dentists in the United States, he has acquired an experience in this art which places him among the most eminent in his profession. Dr. Bauer offers his services to insert artistical mineral teeth on fine Gold plates, pivoting with purest Gold, and to heal or extract sensitive and decayed teeth, and in each and every branch in which the aid of a practical dentist is required. Dr. B. has made it a particular rule that every patient receives a written guarantee stating the nature of the operation performed, the purity of the gold, and the genuineness of the inserted teeth, as also the term of years he warrants his work to last, and moreover he keeps a legal record in his office of his professional labors.

The skill resulting from a long practice, and the suitable accommodation in his office, enable him to execute every order, of whatever nature in dentistry it is, to the full satisfaction, as he flatters himself, of his patrons, and at the very lowest cash prices.

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Whole Set of Double Teeth,	60 00

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THE CHRISTIAN EXAMINER

NO. CLIX., FOR MAY,

—EDITED BY—

REV. GEORGE PUTNAM, D. D., and REV. GEORGE E. ELLIS.

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BOSTON SUNDAY SCHOOL HYMN BOOK.

JUST published, by B. H. GREENE, 124 Washington street, a new edition of "*The Boston Sunday School Hymn Book*," by Lewis G. Pray, Esq. This Book has Devotional services, and is now in popular use.

april20 3t

New Edition, Improved.

THE CHRISTIAN'S CATECHISM

—OR—

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For the use of Families and Sunday Schools, by Lewis G. Pray, Author of History of Sunday Schools.

THE following among others, voluntary testimonials to the character and value of the "Christian's Catechism" have been received by the author from Clergymen and Laymen of our denomination.

"I thank you for the copy of the Christian's Catechism, which you were kind enough to send me. I have read it carefully through, and think it admirably adapted for the purpose for which it was composed. To suggest topics of conversation to a class, and to make teacher and taught, search the Scriptures, I know of no text book better adapted. This, in my view, should be the end proposed by all books used in Sunday Schools."

"I thank you for the copy of your Catechism you sent me. It seems to me the very thing to supply an existing need both in respect to teacher and pupil. I wish to supply a portion of my Sabbath School with the work. Send me, &c."

"I regard it as an excellence of your Catechism that it is suited to make the scholar study and think; that it expects a *prepared lesson* on his part;—while, at the same time, it is, throughout, so very suggestive, and so seizes hold of the really important facts and principles, disposing them in suitable order, that it can hardly fail to incite an intelligent teacher to doing *his* part. The topics seem to be very well chosen indeed. The employment of Scripture language for answers, it seems some peculiar advantages."

"It fills a space I have wished to see occupied, and supplies what—so far as the first part is concerned, I had once, when a Sunday School teacher, thought of attempting myself. Children grow up without any accurate knowledge of the Old Testament for the want of this very Manual which you have now prepared. * * The arrangement of the Second Part strikes me also as felicitous, and calculated to impress children concerning moral and religious duties."

"It appears to me really to supply a great want in Sunday School instruction, and to supply it well."

"I should not want anything better as a Sunday School teacher, than to take your little book with a class of young scholars,—go along slowly and thoroughly, and require them to repeat the Scripture passages referred to,—talk with them—explain—illustrate—require at every new lesson a recapitulation on their part of what I had said on the previous Sunday (that would exercise their memory, and deepen the foundation I wished to lay) and after I have thus been through the book, go over it again with them two or three times."

"I have not examined a Manual in which answers are given by quotations from Scripture with which I have been more pleased than with yours."

"I have never been quite satisfied with the mode of teaching in our Sabbath Schools. Teachers are too much confined to their text books. The schools are mechanical and consequently monotonous. The suggestions to teachers in the First Part of your book will tend somewhat to break up that evil."

"I thank you heartily on my own account for your Christian Catechism, and in behalf of the less fortunate class of children among whom I am more particularly called to labor. * * I like the Second Part of your Manual especially in which Religious and Moral duties are pointed out in specific passages of Scripture of, generally, so simple and direct a character that any child able to perceive the nature of the duty cannot but understand the language of the injunction. The longer I live the more do I reverence the "Book of Books", and I think the more it is studied and stamped on the memory the better."

"A thorough examination of your Catechism has given me much satisfaction, and meets with my unqualified approbation. It meets a want which has long been felt,—at least which I have felt ever since I have been the Pastor of a Sunday School. In my judgment it possesses advantages over any Catechism now in use among us, and supplies deficiences which they exhibit. I have already introduced it into our school, and another year shall call for more copies."

"Your little 'Christian's Catechism', I have just run through, and think it a valuable addition to our stock of Sunday School books."

"A Catechism is one of those important works whose influence for good or evil, cannot easily be estimated. The orbit of its tiniest words no astronomical science is adequate to calculate. Taking this view, what shall be said of your compilation? I am settled on one point,—that you have put nothing into it which any sincere believer in Christ will regret, or will ever gainsay. If your Catechism is faulty in anything it must be in what is wanting, and not in what it has: The error if any where, lies in its omissions not in its commissions. And yet some of its omissions are praiseworthy and admirable; and come precisely into accordance with my notions and experience. * * You have given the teacher something to *do*. * * Your brief hints at the close of the chapters, in the first half, are to the purpose, and to use a familiar phrase, are "first rate"—"THE thing."

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Sept. 1.

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FRANCIS L. CAPEN, *Principal.*
MRS. WM. GARRETT, *Governess*
339 Washington St., Up Stairs. ag18.

Boston, Sept. 4, 1849.

HUBBARD WINSLOW would respectfully inform his patrons and friends, that he has purchased the house formerly occupied by Dr. John Ware, No 6 Allston street, and is preparing it for the future permanent location of his SCHOOL FOR YOUNG LADIES, to be resumed on the 24th of this month. He purposes limiting the school, in future, to 40 pupils, with a view to receiving no more than he can have constantly under his direct personal instruction. The rooms are very spacious and airy, and will be fitted up and furnished in the best style. A systematic, thorough, exact course of study will be pursued, such as to qualify young ladies for any situation as teachers, or as members of society. The most careful attention will be paid to their demeanor, and to their moral and religious culture.

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The terms will be the same as heretofore: Twenty-five Dollars per quarter, or One Hundred Dollars per year, all branches included, payable semi annually in January and July.

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march16 1s6w

THE Subscriber wishes to receive five or six children into his family, during the Summer months, to educate, from the ages of nine to thirteen. For terms, and other particulars, apply to HENRY F. EDES.

Woburn, April 18. eptf

REV. William Cushing wishes to receive into his family at Bedford, two children between the ages of 8 and 12 years, to educate.

Refer to Hon James Savage and Hon. Luthe Cushing Boston: and Prof. U. C. Felton, Cambridge.

Bedford, March 16, 1850.

NEW Manual for Sabbath Schools A Manual of Christian Doctrine and Institutions with answers in the language of Scripture, for the use of Bible Classes, Sunday Schools and Private Christians, by Rev. Arthur B. Fuller. Will be published, the 1st of May,

POETRY.

[For the Register.]

THE FUNERALS.

I sat and watch the winding way
Where o'er the bridge, and through the grove
The sorrowing mourners, day by day,
Follow the forms of those they love.

In Winter's snows, and Summer's heat,
When leaves spring forth, and when they fall;
They follow on, with weary feet,
The mournful hearse with sable pall.

How many there who mourn a friend,
Such as can never be supplied;
Who loved them e'en unto the end,
And gladly would for them have died.

Unnoticed passed they on through life,
Forgotten in their humble spheres;
The parent, child; the husband, wife;
The early-lost, the bowed with years.

What though no great nor glorious deed
Has left their names on History's page;
Of which posterity may read,
And hand it down from age to age?

What though their lives, as now their death,
Past like the quiet stream along;
Unheralded by public breath,
Unwelcomed by the poet's song?

Not less their deeds because unknown,
Their daily toils, domestic cares;
Than such as Fame's loud trump has blown,
Than such as widest glory shares.

Nor less their joy's calm, peaceful flow,
Than theirs whose breasts with tumults swell,
Who with the joys of victory glow,
Or of a nation's honors tell.

Yon Grove whose name describes their life,
Should best receive their honored dust;
They perished not in war's fierce strife,
But died in peace, and holy trust.

There oft Affection's feet shall turn
To dwell upon their memory dear;
To wreath with flowers the funeral urn,
Or shed unseen the frequent tear.

There purified by grief she views,
The vail withdrawn, their blest abode;
And strengthened by the sight pursues
With quickened step her heaven-ward road.

Salem, April, 1850. J. V.

"Harmony Grove in Salem.

MISCELLANEOUS.

THE DAUGHTER OF JOHN KNOX.

The following notice of the Rev. Mr. Welch exhibits a faithful servant of Christ, who, when he could no longer preach the Gospel in Scotland, rejoiced to preach it in France, for the purpose of acquiring the French language with alacrity, and entering upon the work in the spirit of a true missionary. Would that there were many of his spirit in our days, to carry the Truth into all accessible Papal lands. His wife was no common woman.

"Elizabeth, daughter of John Knox, the distinguished reformer, appears to have possessed much of the undaunted spirit of her father; and her life through a variety of the most trying vicissitudes, bears a strong resemblance to his. Her husband, Mr. Welch, was one of those patriotic clergymen who opposed the tyrannical and arbitrary measures with which King James endeavored to destroy the power and freedom of the Scottish church.

"The King was so exasperated by certain lawful steps taken by Welch and five of his colleagues, in opposition to himself, that he laid the question before the secret council; and when the clergymen declared that they could not consider them as competent judges, they were arraigned for high treason. Their trial at Linlithgow was carried so far, through the shameless influence of the court, that the sentence of death was pronounced upon them. But Madame Welch, who had followed her husband to his prison, not merely received the sentence as calmly as himself, but invited the wives of the other five clergymen to unite with her in thanking God that he had given their husbands strength and resolution to sacrifice themselves to the cause of their Lord and Master.

"When sentence of death was changed to that of exile, she followed her husband to France, where they resided for sixteen years. Here Mr. Welch applied himself with so much zeal to the acquisition of the language, that after the lapse of fourteen weeks, he was able to preach in French, and was immediately chosen pastor of a Protestant congregation in Nerac, but was soon called from this place to St. Jean d' Angeli.

"After the outbreak of the war between Louis XIII and his Protestant subjects, this city was besieged by the king in person, and Mr. Welch, by his exhortations not only incited the inhabitants to the boldest resistance, but was constantly to be seen on the walls, where he united his efforts with those of the garrison for the defence of the city.

"When, at length, a treaty was concluded, after which the king made his entrance into the town, Mr. Welch ventured to preach in his presence, and go through with the Protestant services; with which the king was so incensed that he sent the Duke d' Espernon, with a company of soldiers, into the church, to bring the preacher from his pulpit. At the entrance of the duke into the house, Mr. Welch requested his hearers to give place to the Lord Marshal of France, and invited him to be seated and listen to God's Word. The duke, surprised by these words, and the tone in which they were uttered, accepted the seat offered him, and listened with serious attention to the entire discourse.

"At the close of the services he led the clergyman into the presence of the king, who asked him how he dared to preach when it was a law recognized throughout the kingdom, that the services of the reformed church should be held in no place where the court resided. 'O, Sire,' answered Mr. Welch, 'if your majesty only knew what I preached, you would not only come yourself to hear me, but would wish all France to do so; for I preach not as those men you have been accustomed to hear. First, I preach that you can be saved only through the merits of Jesus Christ, and not through your own; and I am sure your conscience tells you that you will never merit Heaven by your good works. Next, I preach that as you are king of France, no man shall have power over you; but the ministers you are accustomed to hear subject you to the Pope of Rome, which I will never do!' His majesty, whom this reply had pleased, jokingly answered, 'Very good, you shall be minister!' and addressing him as 'father,' assured him of his protection.—Louis proved true to his word; in 1621, when St. Jean d' Angeli was conquered by the king's military, he particularly commanded Lord de Vitri, one of his Generals, to provide for the safety of Mr. Welch. The officer caused him and his family to be brought to Rochelle, after which, in the king's name, he provided him with the necessary means of continuing his journey.

"As Mr. Welch found his health rapidly failing, and was told by the physicians that the air of his native land alone could restore him, he returned, in 1632, to visit England—but its reigning prince was too narrow-minded a man to treat him with the generosity of the French monarch. James feared the influence of a man in the last stages of consumption, and refused him permission to return to Scotland. Madame Welch, through the influence of a number of her mother's relations, obtained admission at court to intercede for her husband, when the following conversation took place, which will best show her spirit.

"When she, in reply to the king's inquiry who her father was, spoke the name of Knox, James exclaimed—'Knox and Welch! the devil never made that match.' 'Very like, Sire,' she drily replied, 'for we never asked his advice.' He wished particularly to know how many children her father left, and whether they were lads or lasses. At her reply that but three children yet survived, and that those were all lasses, he raised both hands and exclaimed, 'God be praised! for if there lived three sons of Knox, I could never enjoy my three kingdoms in peace!'—When she endeavored to obtain his permission for her husband to return to Scotland, he, with his habitual rudeness, replied, 'Give him his native air! Give him the devil! 'Give that to your hungry courtiers!' said she, offended at his profaneness. But when he at length said that her husband might return to his native land, provided he would promise submission to the newly appointed bishop of the country, Madame Welch quickly raised her apron towards him, retorted in the true spirit of her father, 'With your leave, Sire, rather would I receive his head in this apron.'"

THE LAST DAYS OF MARIE ANTOINETTE.

[From Julia Kavanagh's "Women in France in the eighteenth century."]

On the 14th of October, Marie Antoinette was summoned before the tribunal, held in the adjoining Palais de Justice. She was meanly clad but with evident attention to neatness and decency; her bearing was calm and dignified; she heard with indifference the long act of accusation read by Fouquier Tinville, who asserted that the crimes attributed to Messalina, Brunehault, Fredegonde, and Catherine of Medici, were far surpassed by those committed by the widow Capet. She was charged with having dilapidated the finances, with plotting against the nation, with having caused a famine, and various other political offences. Her replies were laconic and composed. Submitting to events she could not control, she entered into no useless and indignant protest against the past; she also avoided compromising her own life and the safety of her friends by any imprudent defiance; to bear patiently had become her lot. One of her motives for taking this line of conduct was that such had been the course adopted by Louis XVI. Jealous of his honor, she did not wish to be contrasted with him to his disadvantage. The most infamous accusation against her was that of Hebert; who asserted that she had depraved her own child, the Dauphin. Marie Antoinette disdained to make any answer. One of the jury having pressed her to reply, she turned towards the crowd, her countenance lit up by scorn and indignant majesty, merely said, "I appeal to all the mothers present." The mothers who heard her then were the furious Tricotteuses; who daily accompanied victims to the scaffold; but even they had not so far given up all the feelings of womanhood as to remain insensible to such an appeal, and a murmur of horror and indignation against Hebert ran throughout the court. When all the accusations against her had been heard, Marie Antoinette was asked if she had anything to say: she answered, "I was a Queen, and you took away my crown; a wife and you killed my husband; a mother and you deprived me of my children; my blood alone remains; take it, but do not make me suffer long." Chauveau de la Garde and Tronson du Coudray, her defenders, were then heard; but their noble and courageous efforts remained unavailing.

At four o'clock, on the morning of the 16th, she was condemned to die. She heard her sentence with the admirable dignity and self-possession which had never deserted her since the beginning of her trial on the 14th; although with a barbarity worthy of them, her judges had refused to let her retire, even for one moment's rest, and scarcely allowed her any food, in the hope of subduing her courage with her physical strength. Once, feeling very thirsty, she asked for some water; no one dared to bring her any, until she repeated her request, when an officer of the gendarmes, unable to resist the impulse, brought her a glass; he lost his post for this simple act of humanity.

When the President of the Tribunal asked if she had any objection to make to her sentence, the Queen rose, disdaining to reply. The fierce applause which followed her out of the court could not disturb her proud composure. She retired to the Conciergerie, and having obtained writing materials, addressed to Madame Elizabeth a last letter which never reached her. In this letter she recommended her orphan children to her sister's care, fervently blessing them and her; protesting that she died in the faith of her fathers, and freely forgiving her enemies. She then threw herself on her bed, and slept for two hours. A Constitutional priest was sent to her, but she declined his ministry.

"Your death," he began, "is going to expiate——"

"Faults, not crimes," she interrupted.

Two other Constitutional priests who attended her proved equally unsuccessful. She refused to hear them, and prayed alone. After resting sufficiently, the Queen rose, cut her hair, and dressed herself carefully. At eleven the executioner came, bound her hands, and led her to the cart. She submitted silently, heedless of all that passed around her, and of the representations of the priest at her side.

It is said, and on good authority,—though the fact has not, we believe, been alluded to by any historian,—that the men who had not thought the accusations of Hebert too infamous for the Queen, conceived the project of degrading her death, by causing her to be judged and to perish between two courtesans confined in the same prison with her. They boasted of their plan until it came to the knowledge of the women concerned in it; who, degraded as they were, felt and resented the intended infamy; they both declared, with the greatest energy, that, if the project were carried into effect, they would, even on the scaffold and in the face of the people, fall down at the feet of the Queen, and publicly implore her forgiveness for being compelled to die with her. Alarmed at the effect such a scene might produce, the projectors of this infamous plan abandoned it reluctantly.

It was little more than eleven when the cart which contained the Queen left the Conciergerie, yet she did not reach the Place de la Revolution until half past twelve. During all that time she was subjected to the continued hootings and insults of the populace. Her firmness never forsook her; but the crimson flushes and deadly paleness which rapidly succeeded each other on her cheeks, revealed the intense agony she endured. The cart was compelled to stop opposite the church of St. Roch, in order that the dense crowd assembled on the steps might obtain a better view of their victim. Overcome by her feelings, the Queen bowed down her head for a moment. It was observed that, as she passed along the Rue St. Honore, she looked at the republican inscriptions and tricolor flags of the houses with evident curiosity: another interpretation placed on this incident is, that the Queen was watching for a signal to reveal to her the house where a non-juring priest awaited her passage, in order to give her absolution.

The countenance of Marie-Antoinette exhibited the greatest emotion when, on entering the Place de la Revolution, she beheld the palace and gardens of the Tuileries; but she soon resumed her calmness, and, aided by the priest and executioner, quickly ascended the scaffold. In doing so she trod by chance on the foot of Sanson; he uttered an exclamation of pain. "Forgive me," she gently said. Her bearing in that solemn moment was an impressive union of calmness and dignity, as all the eye-witnesses of this scene—one of whom we know personally—have testified. She was attired in a narrow dress of white *pique;* a close white cap could not entirely conceal her hair, long since blanched by grief. Scarcely any traces now remained of her once dazzling loveliness; but her features, though thin and pale, were still majestic; a deep red circle surrounded her eyes, and betrayed the ceaseless weeping of her latter years. Thus changed, from the gay, beautiful vision they had enthusiastically welcomed twenty-three years before, the widowed Queen of France now stood on a scaffold before her people. She knelt and prayed for a few seconds in a low tone, then rose and calmly delivered herself over to the executioner. When her head had fallen beneath the knife of the guillotine, he held it up, and walked round the scaffold showing it to the people, and shouting in a loud tone, "Vive la Republique!" The crowd caught up the cry which filled the whole place."

Thus perished, in her thirty-seventh year, the beautiful Marie-Antoinette. With her the female morality of the French Court was restored, as far as a Queen could restore it; and to that fact, amongst many others, she owed the death we have recorded.

FRENCH ACADEMY. At a recent meeting of the Paris Academy of Sciences, M. Come showed the means by which the human body might be rendered capable of resisting intense heat. It was curious to see him wash his hands in molten lead, and seizing bodies at red heat; a pleasurable sensation is produced by the melted lead if the hand be duly washed previously with an ethereal preparation. A communication was read upon the subject of the inhabitants of Paranagua, who eat earth. Auguste St. Hilaire described the state brought on by this depravity of taste; it shortens life, after producing obstructions in the digestive organs; yet, so devoted are some of the negroes to this species of food, that they devour it in great abundance. Before the purchase of a slave is made, it is requisite to know if he has given way to this singular appetite, as he will not abandon the habit, but dies at an early period.

CURIOSITIES OF ROYALTY.

The Royal Palace of Stutgart, in Wurtemburg, has many curiosities and eccentric works of art. In one of the sleeping apartments is a *necessaire* or toilet box, worth at least 5,000 guilders, about 12,500 fs., and a bed made for Napoleon Bonaparte, which cost 40,000 fs. When you cross the threshhold of one of these saloons, a white spaniel springs barking to the door, being moved by clock work and a spring. Another clock represents a female figure made of porcelain, the full size of life, and natural colors. The mouth of the figure is open, displaying 12 front teeth, all numbered from 1 to 12. In the morning at 6 o'clock these teeth have disappeared, and the mouth is toothless. At 7 o'clock the lady takes a tooth from the box on her right and places it into her mouth; at 8 she adds another—and thus she continues to add one after another, till at six in the evening all 12 are in. At 7 o'clock she takes away one, and thus on, until 6 o'clock in the morning, the jaws are once more toothless. The clock is wound up once in six days. A Barometer is so arranged that, when it portends rain, a little man runs out of the house with an open umbrella in his hand, and when it is about to snow, he comes out with a cloak on, and an approaching thunderstorm the little man announces, by coming forth, with a prayer-book in his hand. These indications take place 12 hours in advance of the impending change. There is also a clock in one of the rooms representing a little man taking a pinch of snuff every hour, and sneezes a number of times corresponding with the hour. In the library there is a copy of Buffon's Natural History in 24 volumes folio, which is printed on pure white satin, while the illustrations are embroidered on it in floss silk. There is a saloon in the palace, 50 feet long and 25 feet broad, the floor of which is covered with one mirror, so thick and solid that one can dance on it. This mirror was a present from the Emperor Alexander to his sister, the late queen, and cost two millions of silver roubles.

FOR CHILDREN.

FLOWERS.

Though April here at the North has many cold and comfortless days, yet it has some warm and bright ones. April brings some patches of sunshine, some dashes of soft rain, some balmy breezes, some gentle evenings, and some glorious mornings.

It was on one of these that a young friend of ours who bore the name of Catherine, set forth in search of flowers. Her little sister was her companion; and cheered by the bright sunshine they kept skipping on over hill and valley with great delight. The flowers were indeed few.—Here and there a patch of violets, and here and there was a timid, half-blooming anemone. Yet the two girls were content with these humble rewards of their labor. If you ask me why, the answer is easy. In the first place, the little flower-hunters were in a cheerful state of mind, and therefore inclined to be pleased. In the next place, their hopes and expectations were moderate, and therefore they were easily gratified. My young readers, and my old ones too, if there be any such, will do well to remember these observations; for they may teach a lesson of more value than gold, silver, and precious stones. They teach us that a cheerful spirit and moderate expectations enable us to secure peace and happiness, without either riches, or power, or glory.

On went Kate and her little sister, drinking in pleasure from the light and the air, the earth and the sky, from the distant landscape and the sheltered valley, from the orchard where the birds sang, and the sequestered glen where silence held an undisputed dominion. Nothing but love, hope, enjoyment, was in their minds. They saw nothing but beauty; they gathered nothing but flowers.

Alas! that the path of pleasure sometimes leads us to the tomb. It was so with our little wanderers now. Catherine saw a bright group of flowers, and she stooped to pluck them; they were growing upon a little hillock or mound, and standing fair to the sun, their tint was deeper and their leaf larger than those of other flowers. As I have said, Kate stooped to gather them; her hand was upon them, and already she seemed prepared to snatch them to her bosom; but suddenly a stone standing erect by the flowers attracted her attention. It was sculptured by the hand of art, a name was graven upon it—it was a tombstone, and marked the sleeping-place of one who had borne the name of Mary.

Catherine started back, and many thoughts rushed suddenly over her mind. She felt that she had almost robbed the grave of mementos, planted there by the hand of friendship or love. Her heart was smitten too with the thought that the pursuit of flowers should thus suddenly lead her footsteps to the house of the dead. An accident so striking seemed to whisper in her ear that in the midst of life we are in the presence of death, and that the sleep of the grave is as much a reality in this world as the sport and the pastime of the living.

Occupied with these thoughts, Catherine continued stooping by the side of the grave, for the time forgetting her little sister. The latter looked long and wistfully in Catherine's face; then she approached and touched her, and said, in lisping terms, "Pray Kate, why are you so sad?"

Then Kate told her the meaning of this little mound of earth, and that curious stone, and the little group of violets; and the child asked many questions in reply.

"You say, Kate, that a little girl was put in the ground her?"

"Yes."

"Who put her in the ground?"

"Her father and her mother."

"Was not that wicked?"

"No; she was dead. She could neither walk nor speak; her lips were cold, her eyes were closed, her little feet could not move; she was like one asleep who cannot awake."

"And is the little girl in the ground here now?"

"Her body is here; her little hands, her little feet are in the grave below, but her soul is in heaven."

"What is the soul?"

"It is that which gives us life; it is that which enables us to love, which enables us to think. It is your soul, my dear little sister, which enables you to know what is good and what is evil; which enables you to love your friends, which teaches you to love God, and love your father and mother."

"I am afraid I hardly understand you, Kate."

"When I say the soul of the little girl has gone to heaven, I mean that she has herself gone there. She has left her hands and feet, her earthly body here, for these she does not want in such a beautiful country as heaven, and where the soul is like an angel clothed in light."

"And who will the little girl meet there?"

"We believe and hope that she will meet Jesus Christ, our Saviour."

"Who is our Saviour?"

"Have you never heard his story in the New Testament?"

"Yes; but he was so great, so glorious that a child would be afraid of him."

"He is indeed great and glorious; but do you not remember that beautiful account in the tenth chapter of St. Mark?"

"No; tell it to me, Catherine."

"Well, it is many years ago that our Saviour was upon earth. He dwelt in the far off land of Judea, and spent his time in healing the sick, in giving relief to the distressed, in imparting instruction to all. Crowds of people came to see Him, and to share in his blessings. One day some children were brought and presented to Him; doubtless their fathers and mothers wished Him to bless them also. But Christ's disciples rebuked them, and told them to take the children away; but our Saviour said, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.' He then took the children kindly in his arms, and gave them his blessing. Thus, we see that Christ loved children on earth. He took them in his arms, he spoke kindly to them, instructed them, and blessed them. Who can doubt that our Saviour should give welcome to little children in heaven?"

Catherine and her sister said many other things, and then they chose a few flowers from the tomb. They returned homeward somewhat more sober than they set out upon their ramble. When they reached home, they placed the little bunch of violets they had gathered from the grave in water, and for many days these preserved their bloom. The two girls loved to talk of them, and the younger one came again and again to ask questions about the grave and the flowers, and the little child that was in heaven; and thus the flowers became more and more interesting, and as they faded, Catherine made a drawing of them and colored it, and gave it to her little sister. She kept it with care, and though the subject might seem sad, yet pleasant memories were associated with it, seeming, like the fresh violets, springing up and flourishing from the tomb of the youthful sleeper. [Merry's Museum.

WHAT I LOVE TO SEE.

I love to see a child, when the father or mother, or any superior, enters the room and there is no chair by the fire in which either can sit, immediately rise and place one for their accommodation.

I love to see a child, when handing a book or newspaper to a parent, so hand it, that it will be received by the parent's hand, all ready to open and read.

I love to see a child, when going to the table for refreshment, not to take a seat if there be no chair at the place usually occupied by the father or mother, or some older person, until one is placed there.

I love to see a child, when addressed by a superior, give attention, and always answer any question with the addition of Sir and Ma'am, to No and Yes.

I love to see a child when playing with brother or sister, always gentle and kind.

I love to see a child, when sent on an errand, immediately start and promptly perform the duty and then at once return home.

I love to see a child, when sent to school, not loiter by the way, but reach the school-room at the time the teacher enters.

I love to see a child, who never insults strangers in the street,—who never throws snowballs after sleighs as they pass.

I love to see a child who runs away from the children who use profane or vulgar language, who shuns the society of the wicked.

I love to see the child, who is always obedient and respectful to parents, and who takes pleasure in rendering the many little attentions which much relieve a dear mother or a devoted father.

I love to see a child, on the Sabbath, ever in the parent's pew, and always sober in countenance, and respectful in attention to the services of the sanctuary.

I love to see a child when told to do this or do that, at once perform, and never ask, "Why can't John do it?" or say, "you always ask me," or "I have all the work to do," or, "John don't do anything."

In fine, I love to see a child who knows the place of a child, and who ever conducts in such a manner as to secure the love of parents, and the approbation and esteem of neighbors and friends. [Youth's Instructer.

AN EXAMPLE FOR BOYS. We have had a lad in our employ, who during the epidemic of last summer was almost at one moment, deprived of both his parents by cholera. The father in dying, left to his son, then about fifteen years of age, a small house worth perhaps four hundred dollars. This house he rents to a family at a dollar a week, seventy-five cents of which is deducted for his board. He carries papers for us and for an evening journal, receiving for both two dollars a week, which sum, with the two shillings of rent, he regularly deposits in the Savings Bank, each Saturday night. The amount which he received for Carrier's Addresses on New Year's day, will clothe him very comfortably for the coming year, and he will soon be enabled to pay off a small arrear still due upon his house and lot, which will leave that little property clear of incumbrance.

But the best of the story is that the little fellow is very fond of school, and though obliged to be up at his labors before daylight, is always at his seat in the public school, which he attends at the ringing of the bell, in the morning. In the afternoon he is obliged to leave at recess, in order to attend to his duties on the evening paper. [Buffalo Courier.

NEW SACRED MUSIC BOOK,

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Teacher of Music.

Messrs. Wilkins, Carter & Co., Gentlemen,—After examining several new Musical Publications, I am convinced that The Bay State Collection is preferable to them all. I shall therefore adopt it in my schools the coming season.—For one commencing on Tuesday evening, I am requested to procure them, etc. MOSES D. RANDALL.
Newburyport, Oct. 1849.

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